LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.
Case, I
Shelf, 7
Book,

THE STONE CHURCH AT HONOLULU.

THE

MISSIONARY HERALD.

VOL. LXV. — AUGUST, 1869. — No. VIII.

PRESENT FINANCIAL PROSPECTS.

ANOTHER year of the Board is rapidly approaching its close, and many friends, as they open this number of the Herald, will look anxiously, first of all, to see what are the financial prospects. Is there to be a debt? Are all the operations of the coming year, in this great cause, to be embarrassed? Are the missionaries to be saddened, or again, as last year, greatly cheered when they shall learn the result of this year's effort? The *figures* can be readily given; the *prospects* are open to the eye of Him who sees the hearts of his people, but not to human eyes. They do not *seem* bright, but if all who are ready to ask what they are, will be ready also to ask — "Lord, what wilt thou have *me* to do"? — what in the way of personal contribution, and what in the way of effort to secure contributions from others — they may be made bright. The figures stand thus: Sum recommended by the Board, at its last meeting, to be raised and expended within the year, $600,000. Sum appropriated by the Prudential Committee, $547,500. Sum received for ten months, up to July 1, $318,009.75. Balance to be obtained in July and August, to make up the whole amount of appropriations, $229,490.25. Sum which will be actually needed *from donations* and *legacies* — deducting what may come from other sources and any possible saving in expenses — not less than $200,000.

This certainly is not encouraging; but the sum really received from these sources in the corresponding two months of last year was $202,368. The same willing mind as was then exhibited, a like humble, prayerful, *ready* looking to the Master, may bring about like results now, and occasion like rejoicing — on earth and in heaven. The receipts for June this year vary very little from those for June 1868, but the *donations* were $3,657 more now than then. This also is encouraging; so that again we may say, as in the August Herald last year, let no friend slack his hand; let prayers and efforts be unceasing, and all may yet be well.

THE STONE CHURCH AT HONOLULU.

One way in which, for many years, the people of the Sandwich Islands have manifested their interest in the religion of the gospel, taken to them by the missionaries of the Board, has been by earnest, costly, and laborious efforts in the erection of houses of worship. The Missionary Herald for June, 1840, noticed no less than nine places at the Islands, where meeting-houses had just been completed or were then in process of erection. Five or six of these were of stone. Thus it was stated: At Waialuku, "the people have nearly completed the walls of a stone meeting-house, 100 feet by 53"; at Haiku, an outpost, 14 miles from Waialuku, they "have nearly completed a good stone meeting-house, 96 feet by 42"; at Waimea, "the walls of a stone church, 120 feet by 50, have been reared"; at Kealakekua, "the walls of a stone church, 120 feet by 54, are nearly completed"; and at Honolulu, "the First Church and congregation have commenced a stone meeting-house, 144 feet by 78. . . . The king has given $3,000 in money towards its erection." This last is the church of which the engraving presents a view.

The labor performed in the erection of some of these buildings was very great. Respecting that at Waimea, Mr. Lyons states, reporting the year 1842: "The erection of this house has been a Herculean work. The materials — stones, lime, sand, timber, etc. — have been collected by natives, whose facilities for the business were few and simple. In gathering the necessary stone, their hands and shoulders, with ropes and poles, have performed the office of carts and oxen. The material for lime (coral) could not of course be found short of the shore, a distance of twelve miles. To obtain this, they must first plunge deep into the ocean; it must then be attached to a pole — a piece at each end — and slung across the shoulders, and brought to the place of building. Wood for burning it was also brought on the shoulders; this, however, was not very distant. The sand came from a sand bank about two miles distant, transported by men, women, and children, in calabashes, mat bags, the corner of a kapa, handkerchiefs, etc., some bringing a quart at a time, some a peck — children-like — a fair specimen of the manner in which natives work. Some of the largest timbers were dragged from the koa forests, a distance of some fourteen miles, fifty or a hundred natives, perhaps, dragging a single stick. A part of the boards for the floor came from the same place, on the shoulders of the natives. All the timber — of which there is an immense amount — was obtained in a similar way, excepting a portion of the rafters; these were drawn by oxen. The material for thatching the roof was brought on the back from Hamakua, a distance of from twelve to thirty miles."

The building at Honolulu was completed in 1842, and Mr. Armstrong wrote, in October of that year: "On the 21st of July our new church was dedicated to the worship of God. It was an interesting day. The concourse of people was very great, probably not much short of four or five thousand; among whom were his majesty the king, his premier, and all the high chiefs. In the progress of the exercises, the king arose, and, before the vast assembly, presented a deed of the building and premises to the church which assisted him in erecting the house, and to those of like faith who may come after. The house is 137 fee'

long by 72 wide, inside, and has been well filled every Sabbath since it was dedicated. The galleries are yet to be put in; the steeple is also unfinished. The cost of the house is estimated at $30,000, the principal part of which was borne by the king. It was a little more than five years from the commencement to the completion of the work; almost two years less than Solomon spent in building his temple. This was a greater work for us than that was for him."

Dr. Anderson said of this church, on his visit to the Islands in 1863, it is "the most conspicuous edifice in Honolulu — a landmark for seamen — with massive walls of coral blocks, and a tower and town-clock. The edifice proving too large, a part has been shut off by a partition; but it will now seat 2,500, in the simple Hawaiian dress." A note signed "H. B." (Hiram Bingham), connected with a view of this church printed last year, states: "This capacious edifice is one of many monuments of progress — two of which, coeval with this, were the Free Constitution for the people, and the completed Hawaiian Bible — in the distinguished reign of Kamehameha III.

"The living, working church, worshiping in this temple, holding a good title to the property, and having an eloquent pastor, born and educated there. an excellent organ, purchased by them in Boston, a skilled choir, and a Sabbath-school reporting an average attendance of 25 teachers, 76 boys, 72 girls, and 41 adults, has received, on credible profession of faith in Christ, 4,572 members, admitting and dismissing many by letter. The aggregate of Protestant admissions, on profession, in the kingdom, amounted, in June, 1868, to 47,436. The contributions of this First Church and congregation at Honolulu, the last year, for sustaining and extending the gospel cause, by domestic and foreign work, were $2,449.36, including the annual support ($1,000) of their pastor, the Rev. H. H. Parker. The reported aggregate of contributions by the fifty Puritan churches of the Hawaiian Islands, for the same year, was $29,023.17.

"Of this First Church at Honolulu, during forty-three years, 2,054 have died. The number reported June, 1868, in this church, as in '*good standing*' (*sitting* or *living unentangled*, as they would say), is 2,330, harnessed for effective work. Herein — *laus Deo* — a blessed promise is fulfilled."

THE GOSPEL; NOT SIMPLY CIVILIZATION.

In a social point of view, it is much for a people to be brought up from the ignorance, superstitions, and degradations of heathenism; it is much more to bring them to Christ and to secure among them the full triumphs of the gospel. The civilization of France and Italy, or even Germany, is not that of Great Britain and the United States. The civilization of New England has derived its quickening motives and generous aspirations, its distinctive type and character, from the gospel of Christ. It is in the spirit of this civilization, and having in view kindred results, so far as peculiarities of nationality will admit of them, rather than in that of Paris or Berlin, that the missionary of the cross goes out to heathen or nominally Christian lands.

The gospel alone furnishes the true basis of culture. There is a natural order of progress; and the arts of civilized life and the accomplishments of cul-

ture, in due time, follow as the legitimate, healthful results of the gospel. The log-cabin is exchanged for the elegant cottage; the rude building that answers for the school-house or the church edifice, gives place to the beautiful structures, with tasteful surroundings, that now adorn our towns and cities; and all the habits of social life experience a correspondent change. Such are the fruits of the gospel everywhere, if they are allowed to develop themselves in the natural way.

Yet men are often impatient of the slower process. Good men at home would have us import our civilization, all ready made, to foreign lands, and at once Americanize the people; and communities abroad, aroused by the gospel to higher hopes, and awakened to a knowledge of the civilization it inspires, would gather its fruits before they have time to grow. They press us to spend large sums on education, to establish high-schools and colleges, in which our language, and our arts and sciences, shall be taught, and all the accomplishments even of fashionable life introduced. They would thus have the forms of civilization rather than its substance — Paris, rather than New England. In the new light they see men as trees walking; they will see better in the course of time, though, for awhile, the missionary, and the Society that sustains him in his work, may be much pressed to depart from the simplicity of the gospel, and to make his work that of introducing civilization rather than Christianity.

This pressure is much stronger upon the missionary societies of Great Britain than of this country, as a very large proportion of their missionaries are laboring in dependencies of the English crown, and they are more immediately concerned in the material results. The Scotch missions have yielded to the popular demand far more than the English. The recent high commendations bestowed upon the Scotch missionaries at Bombay, turned upon the services they had rendered to learning and civilization in India, rather than upon the number of churches founded and the converts from heathenism gathered into the fold of Christ. Government officials are pleased to have their aid in the work of education and in developing the material resources of the country; and India, through the thousands of government schools, and the opportunities of intellectual culture in her great universities, is to illustrate, on a grand scale, the results of placing civilization before the gospel, in the moral and social reconstruction of a people. At some points the missionary work has had free course, and the gospel is producing its legitimate results; but the great body of the young men educated in the government schools, and in the mission-schools devoted specially to education, are far enough from embracing the gospel. They are found in the Brahmo Somaj, or holding fast to their old faiths, refined of their puerilities and grossness. They are becoming civilized, enlightened, but not Christian.

It would be hard to find a sadder comment upon the results already in progress where this educational policy is carried out than in the papers of Dr. McLeod, that have appeared in "Good Words," as the result of his personal observation. Referring to one of the high-schools, he says:—

"The object the young men have in view in coming to a mission-school is purely selfish. They wish a good education as cheaply as possible, in order to obtain good appointments, by passing the required examinations. The object which the missionary has in view, on the other hand, is to give a good educa-

tion in secular knowledge, in order that he may thus have an opportunity of imparting sound Christian instruction, and by his influence, from day to day, elevate the whole moral tone of the pupils, and, if possible, bring them personally to know and believe in Jesus Christ. The college students are all taught the English language, and generally acquire, sooner or later, a fair knowledge of it. They quite understand the conditions on which the missionary receives them, and acquiesce in these conditions. By this means there are, every year, a large number of young men — Hindoos and Mohammedans — sent forth to occupy situations of trust, and to exercise influence in the community." These young men are willing to receive the religious instruction as the price they pay for the secular advantages they enjoy.

"As to the religion taught in the mission-schools, it is no exaggeration to affirm that their higher classes could compete, in Scripture knowledge and the evidences of Christianity, with the best of our common-schools at home, and probably surpass many of them. Why, then, do not the pupils become Christians? it may be asked. How is it they can prove truths by arguments which they themselves regard as unanswerable, and yet refuse to receive them as living powers into their hearts? How can teachers in mission-schools, and their pupils, lose all faith in Hinduism, yet conform to its practices and refuse to be baptized? How can they produce the best and soundest arguments against their own superstitious practices, demonstrate and laugh at their absurdity, and yet daily conform to them? What means this trifling, this want of all moral earnestness? I cannot at present pause to reply."[1]

It is not easy to conceive a more dangerous habit of mind, and one *of less hope for the future*, than this — to be habituated to such lack of moral earnestness, to hold so lightly the deepest moral convictions.

After reading such statements, we are the less surprised that, in a period of thirty years, during which the High School at Bombay has been kept up, in charge of accomplished scholars of one of the Scotch missions, at an expense of five thousand dollars a year, but *two* conversions are reported; and we cannot share in the hope thus expressed: "Whatever immediate results may flow from this system of Christian education, it is obvious that it must have great influence in preparing the natives for the ultimate reception of Christianity." We question if the influences of subsequent life will be more favorable to the humble reception of the truth. "Knowledge puffeth up, but charity edifieth."

Far better is the system pursued, with such blessed results, in the Hawaiian, Samoan, and Fiji Islands; among the Bassutos, the Karens, the Coles, and the Santhals; in Madagascar, Central and Eastern Turkey. The spiritual wants of men are primal, and have no need of education to develop them. Seek first the kingdom of God, and all things else will come in the divinely-appointed order.

THE CHRISTIAN HOME.

The stream of life is purified in its very sources when the gospel is established in the homes of the people. The opportunities now presented, and rapidly increasing, of reaching the women in unevangelized lands, mark a new era

[1] *Good Words*, for March, 1869, pp. 180, 181.

in the history of the missionary work. The Christian home is every day becoming a greater power, not only over the hearts of those brought immediately under its influence, but as a living witness to all beholders of the benign influences of the gospel in the social and moral elevation of woman. Thoughtful men among the Armenians, Turks, Arabs, and Hindoos, begin to seek the results of Christian culture for their wives and daughters, and at least to respect, if not yet to accept, a religion that bears such fruits.

The home of the native preacher, adorned by the presence and handiwork of the Christian wife and mother trained up in a mission boarding-school, is a power for Christ hardly second to that of the preached word. These centres of influence are rapidly multiplying, and are already to be found in many a village nestling on the slopes of Lebanon and the Taurus ranges, in the valleys of the Euphrates and the Tigris, on the plains of Oroomiah, amid the islands of the Pacific, in Ceylon and India; and it will soon be so also among the Zulus and Chinese. Who shall estimate the moral power of the hundreds who have already gone forth, of the hundreds more — rather thousands — now in training, not under the care of missionaries of the American Board alone, but in almost every mission field?

The deeper interest in behalf of their sex abroad which now finds so generous expression in various special organizations, — first the Woman's Union Missionary Society at New York, then the Woman's Boards of Missions at Boston and Chicago, with their numerous auxiliaries, and last of all, yet starting with the vigor and earnestness which characterize the progress and triumphs of the church to which it belongs, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, — this deeper interest, leading to livelier sympathy, to a larger-hearted benevolence, to more fervent prayer at public gatherings and in thousands of Christian homes, for women in other lands, and for those who go to be instrumental in raising them up to the high places of our Christian social life, is one of the most cheering signs of the times. Well may every Christian woman of this highly-favored land, by her prayers and contributions, have part in securing to her sex, of every race and name, and to the cause of Christ, this last, most beneficent triumph of the gospel, the Christian Home.

REV. JONAS KING, D. D.

The following biographical notice of this father in the missionary work is abbreviated from a fuller notice by Dr. Anderson, published in the "Congregationalist" of June 24:—

Dr. King was a native of Hawley, Massachusetts, and was born on the 29th of July, 1792. He was from a Puritan stock, but his parents were not able to assist him in obtaining a liberal education; nor, for some reason, does he appear to have been able, in his own town, to secure common-school advantages. Accordingly, one cold morning in December, 1807, when fifteen years of age, he walked seven miles to the adjoining town of Plainfield, and took a seat in the school-room of William H. Maynard, Esq. This gentleman was impressed with his cool and resolute manner of overcoming difficulties, and put him in the way of paying his board for the winter by manual labor. He remained in

Plainfield until fitted for college, under the tuition of the Rev. Moses Hallock, graduated with honor at Williams College in 1816, and then spent three years at the Theological Seminary in Andover. Receiving ordination at the close of his seminary course, he was employed some months as a missionary in South Carolina. At the founding of Amherst College, in 1821, he was named Professor of Oriental Languages and Literature; and to prepare himself for this office, he repaired to Paris, his expenses being paid by private friends.

Rev. Levi Parsons, of the Palestine mission, having died at Alexandria, in Egypt, his associate, Mr. Fisk, needed a traveling companion; and hearing of his friend King's sojourn at Paris, he wrote from Malta, urging him to come immediately to his aid in establishing the mission at Jerusalem. Mr. King accordingly offered his services to the American Board for three years, and Mr. S. V. S. Wilder, and other friends then in Europe, having engaged to meet his early expenses, without waiting to hear from the Board, he left for Malta in October, 1822, and going thence by way of Alexandria, Cairo, and the Desert, he reached Jerusalem on the 24th of April.

Mr. King's journals, during the three active years he spent in Palestine, had a dramatic character, which gave them uncommon interest. Having completed his three years, he left Beirut on the 26th of September, homeward-bound, going overland to Smyrna. Remaining several months at Smyrna, he improved the time by studying the modern Greek language. After reaching Boston, early in the autumn of 1827, he was for a time employed in promoting the missionary cause in the Northern and Middle States. Meanwhile Greece had been desolated by Turkish and Egyptian armies; and the Philhellenes of this country were sending supplies to the starving inhabitants. Mr. King was invited, by a committee of ladies, to go out in one of the vessels loaded with supplies, and assist in their distribution. He did so, and arrived at Poros in July, 1828. On the 22d of July, 1829, he married, on the Island of Tenos, a Greek young lady of a respectable family in Smyrna.

Mr. King was reappointed a missionary of the Board in December, 1829. He had previously visited Athens, and made arrangements for residing there; and removing thither early in 1831, after the Turks had vacated the place, he became one of the earliest settlers. Soon after this, he received the degree of Doctor of Divinity, from the College at Princeton, New Jersey.

Before leaving Syria, he had addressed a "Farewell Letter" to his friends in that country, stating the reasons why he did not become a Roman Catholic. This letter, translated, with some additions by Mr. Goodell, into the Armenian language, found its way to Constantinople, where it attracted the attention and awakened the interest of influential Armenians, who at once assembled a national council, in which the abuses there exposed were discussed and severely censured, and measures were adopted for their removal. The letter and meeting were a hopeful pioneer to the missionaries, who arrived soon after. This farewell letter was circulated, in Modern Greek, by Dr. King; and it became, with others of his publications, in 1852, the basis of a prosecution against him in the criminal court at Athens; where, under the pressure of great popular excitement, he was condemned, against law and justice, to confinement for fifteen days in a loathsome prison, and, after that, to expulsion from the kingdom of Greece. In point of fact, the imprisonment was only for a single day, and the decree of banishment was never executed.

Dr. King was a sturdy Puritan, in the character of his mind and his religious opinions. His courage resembled that of Martin Luther, and so did his determination. He was made for the position he occupied, and for just such a people as the Greeks; whose mental characteristics are such that no religion, save the Puritan, will ever effect a reformatiou among them. But that religion will effect one in due time. A reformation has indeed begun; and Dr. King, more thau any other Protestant, has left his impress on the Greek nation. To him, preëminently, is it owing, that the Scriptures, since the year 1831, have been so extensively used in the schools, and that, in Greece, "the Word of God is not bound." In a single year, he distributed more than seveu hundred copies. He had, not long ago, a theological class of six Greeks. Prior to the year 1857, he had translated into Modern Greek, and printed, five volumes of the American Tract Society's publications, making a total of two thousand five hundred pages. At his private expense, he also published four volumes of his own works in that language. It is not forgotten that others have labored with him in Greece, and not in vain; but it is preëminently to such labors as have been adverted to, and to his preachiug, and his protracted, painful, and triumphant struggles with the Greek hierarchy, that we must attribute, under God, the visible decline of prejudice amoug the Greek people against Protestantism, and against religious liberty.

Afflicted with a chronic disease he was frequeutly ill, and his late protracted visit in this country, was owing to the precarious state of his health. On the 8th of May, a fortnight before his decease, he wrote that he had beeu very ill for three weeks, and was still in great weakness. The next we heard was of his death, at midnight, on the 22d of May. He was conscious and peaceful to to the last, and his last words were "about the work of the Lord."

MISSIONS OF THE BOARD.

Syria Mission.

ADDITIONS TO CHURCHES.

Mr. Samuel Jessup wrote from Beirut, May 2, that he had recently received two men to the church at Tripoli, one from a place 25 miles south, and the other from Bano, 25 miles northeast of Tripoli. Of the latter he says: "Weheby is a man of advanced years, has quite a family, and for six or eight years has stood alone in Bano, bearing the fiercest flames of persecution, and being reduced from a comfortable living to beggary. Yet he has never flinched. Latterly he has shown a gentler spirit and a true appreciation of the religion for which he has fought so long." Mr. Eddy wrote from Sidon, May 15: "Two Sabbaths ago I was in Cana, 12 miles east of Tyre, and admitted three persons, heads of families, to the church. It is eleven years since the first application for a Christian teacher came from that place. Faith has been much tried in the apparently great progress, and then the retrogression of the work there. We trust we are not mistaken in regarding these three persons as truly born of the Spirit, and therefore rejoice in these fruits gathered after so many years of sowing. We hope, quite confidently, that two others, who have died meanwhile, have been added to the church of the first-born in heaven. Here is a neat church edifice, built by the late Mr. Henderson of England. The interior has never been completed until within the last month."

EFFORT AMONG BEDOUIN ARABS.

Noticing some students in the Abeih Seminary, Mr. Eddy mentions one who was considered too old to commence

studying for the pastoral work, and says: "Mr. Arthington, of Leeds, England, has been urging for some time the sending of a suitable man, at his expense, among the Bedouin Arabs of the desert; and for this service Guirgius was remarkably fitted; and he has now gone forth, taking with him vaccine matter as an excuse for his presence, but intending to make it his main end to carry to those wild tribes of the desert the knowledge of Christ and his salvation. As this is the first effort of this kind, it is a fact of much interest, and calls for the prayers of God's children."

Western Turkey Mission.

CONTINUED ENCOURAGEMENT AT MARSOVAN.

Mr. Smith wrote from Marsovan, April 15: "As I wrote you a few weeks ago, we are having a good many prayer-meetings, and I hope they are not altogether without good results. At any rate it is an encouraging fact, that within two weeks we have examined eighteen persons for admission to the church; and it is probable that at least half of them will be received. The brethren have been trying to secure a pastor, but have not succeeded. They have commenced gathering material for the erection of a chapel, and hope to build this summer.

"As you are aware, one of the graduates of our theological school went to Amasia at the beginning of winter. Lately Protestantism there seems to have taken a long step in advance. Three months ago there were but five Protestant families there; just now I hear that ten or fifteen new families propose to join them. How much of a spiritual work it may be I know not. They are anxious to have me come down, and I hope to go and spend the coming Sabbath. We need Brother Leonard back here very much. The schools *must* be attended to; and as long as there are but two missionaries here the work in the out-stations must suffer from want of sufficient attention.

"At Herek, thirty-six miles northeast of Amasia, the truth seems to have gained a strong foothold, almost without any aid from us. One of our number and one or two native helpers have passed through the place occasionally, and a few books have been sold there. The students who came through there this spring, report that there are now twenty-five families ready to declare themselves Protestants if they can have a preacher. But of the ten fields we are already trying to cultivate only four have permanent preachers; the rest, so far as supplied at all, are supplied by students during their four-months' vacation. Of course we have no one to send to this new place till next winter."

LETTER FROM THE PROTESTANTS AT MARSOVAN.

The following letter is of peculiar interest in view of the fact, that a few years since the feeling among Protestants at Marsovan towards the missionaries was not wholly unlike that now existing at Constantinople. Mr. Smith, in sending the letter, remarks: "A few weeks ago our people drew up a letter (at their own suggestion) expressing their gratitude to the American Board, and requested me to send it to you, together with a translation. I did not find time to translate it immediately. It is worthy of note that the real originators of this letter have, in years past, been most bitter against the missionaries. But they now seem truly to feel the sentiments of gratitude expressed, as do all the community."

Marsovan, *March* 15, 1869.

From the Evangelical Church in Marsovan to the American Board; Salutations in Jesus Christ.

Honored and highly esteemed Spiritual Benefactors — Beloved Brethren, — Truly we cannot forget the benefits you have bestowed upon us, and the efforts for our enlightenment and salvation which you have put forth, by sending to us esteemed missionary brethren, who have diligently labored in the work of the gospel, and now also continue thus to labor; by whose means we have enjoyed preachers, and the Bible in our own tongue, together with other religious books, tracts, and papers, a theological school, common-schools for our

boys and girls, and a teacher for our women; which things have greatly aided in enlightening our Armenian nation, and by means of which we ourselves also were led to the light of the gospel.

Now, therefore, we offer our sincere thanks to you — to all the members of the American Board, rich and poor, great and small, who labor night and day, both in person and property, and also in prayer, for the enlightenment of the whole world and the progress of Christ's kingdom.

But we regret to say that until now we have not properly felt our obligation to you for all these benefits. And even if now we did not feel it, nevertheless your efforts and labors would not have been in vain; for both heaven and earth are witnesses that you are the friends of souls and are fulfilling the command of Christ. Hence for all this labor our Heavenly Father will give you an unfading crown and everlasting life.

Finally, brethren, we, the members of this church and congregation, beseech you to pray for us that we may go forward in the truth which we have received; and to pray for our Armenian nation; for there are still many [even] in this city who are not yet enlightened by the gospel, and have great need of the prayers and labors of Christians.

Praying for your prosperity,
We remain gratefully yours:
In behalf of the church,
HADJI SIMON, *Deacon;*
In behalf of the congregation,
KAZANJI HAGOPE, *Civil Head.*

Central Turkey Mission.

STATISTICAL returns from this mission, for the last year, give the present membership of the twenty churches, at stations and out-stations, as 1,458. There are 12 native pastors; 157 members were received by profession during the year; and the contributions reported, for "pastor's salaries," "education," and "general benevolence," amount to $4,051.33, American gold. A few passages in some of the station reports are of sufficient interest to find a place here.

CHURCH BUILDING AND LIBERALITY AT AINTAB.

Mr. Perry, of Aintab, reports: "The Second Church commenced the building of its new house of worship in May, and during the summer completed the walls ready for the roof. Their self-sacrifice to carry on this work is proof of their love for the spiritual Zion — that *its* walls and bulwarks may be established in their midst. By special and united effort, the contributions for the year, in money, for this object, were $692, American gold, and much more was given in work. The women drew water for the masons; the young men went out in bands and drew the heavy stone pillars by hand, over a rough road, for three miles; and heavy stones were carried to their places in the building on the backs of the strong men of the congregation.

"A single incident may show the special difficulties with which the Protestant communities, in all this region, have to contend in raising their subscriptions. On one Saturday night, a payment unusually large was to be made, and special efforts had been put forth to collect money on the subscriptions for this purpose. The government tax-gatherers found it out and took the money for themselves, by force.

"This church pays two thirds the support of the preacher at Bagchi; and the contributions for pastor, schools, missionary purposes, and church building, actually paid during the year, were $1,227.53, American gold. Total from the two churches in Aintab, $1,981. Admissions to the 2d Church from April to April, 35.

"Other portions of the field are making progress in about the same proportion as Aintab itself. Though the advance in spiritual things has been a steady growth, we see in it the blessing of the Head of the Church; and with humble thankfulness we praise and magnify his holy name for all that he has wrought for his own people."

In another letter Mr. Perry says: "The contributions from the two churches in Aintab, including church building, foot up only $19 less than $2,000. With the labor of an ordinary workman at only twelve and a half to eighteen cents per day, you will admit that this is a noble record."

SELF-GOVERNMENT.

With reference to the establishment of self-sustaining churches and institutions, the following sentence is of interest, from Mr. Montgomery's report of Marash station: "Most of our work in this city, during the year, has been confined to the training-school, and to preaching-places outside the two churches. Both the churches have managed their own affairs alone, while remarkable harmony and good feeling have prevailed between them, and among individual members of each. The missionaries have not only not interfered with, but have had very little knowledge of matters pertaining to either church.

"The progress of the gospel has been like that of last year, silent, but steady and marked — almost wholly from within the Protestant community. Not more than twenty cases of accession from the Armenians are recorded. Each examination for admission to the churches has borne testimony to this silent work of the Spirit in the conversion of souls. Sixty-nine members were received to the two churches by profession, during 1868."

A CASE OF PERSECUTION.

In reporting the Yarpuz out-station, Mr. Montgomery states: "The only case of interest has been the conversion of an Armenian lad who was called to suffer almost unparalleled persecution. When the change in his religious life became known, he was at first bound, fettered, and beaten nearly to death by his mother and older brother. After the confinement to his bed from injuries thus received, his father, foiled in an attempt to sell him as a slave to the Circassians, and put under bonds not to murder him, as he threatened to do, even in the Governor's presence, stripped him of all his clothes, cursed him, and cast him out of doors. Yet the lad rejoices in the privilege of suffering for Christ, and is studying here, with the hope of returning to the mountains as a preacher."

ORDINATION AT AINTAB.

The following account of an occasion of much interest at Aintab is furnished by Mr. Trowbridge, of Marash, in a letter dated at Aintab, May 10: "The First Church of Aintab having agreed to call Simon Terzisimonyan as their pastor, an invitation was presented to the 'Evangelical Union' of native pastors and delegates, while recently in session at Marash, to come and ordain and install him. The Union found it impossible to come in a body, but committed this pleasant service to those pastors and delegates who would pass through Aintab on their return to their several fields. The Union also invited the mission to join in the ordination, and Mr. Perry and I were appointed to this service.

"The examination was held on Saturday, May 8th. Baron Krekore, the pastor of the Second Church in Aintab, was made moderator of the council, and Baron Harootune, pastor of the Antioch church, secretary. As Mr. Perry was unwell I was the only missionary present. The proceedings were conducted in a most orderly manner, and the examination, almost wholly by the native pastors, was thorough and very satisfactory. The statements of the candidate in regard to his own religious experience, and his views respecting the office and work of the Christian ministry, were clear and impressive, while his expressed views on the fundamental doctrines of the gospel were sound and discriminating. I do not believe that one candidate in fifty, in America, is more thoroughly examined, or passes his examination with greater success than did this young man.

"The time for the ordination was fixed for the following day, Sunday, May 9th, at 3 o'clock, P. M. The large First Church was densely crowded, by an audience that listened for more than two hours with fixed attention, to all the proceedings. I cannot enter into the details, yet must remark that the charge, by the pastor of the church in Hassan Beyli, and the right hand of fellowship, by the pastor of the Second Church in Aintab, touched all hearts.

"It was a happy day for the First Church, and a happy day for the representatives of the American Board, when they could see an ordination of a native

pastor performed by a council of native pastors, in the presence of twenty-five hundred spectators (by actual count), and all the proceedings conducted with a dignity, propriety, and earnestness that would have done honor to any similar body in our native land. We ask the special prayers of God's people in America for this new pastor and for the church over which he has now been ordained. His support comes entirely from the people, as well as the support of the schools connected with the church and congregation."

Eastern Turkey Mission.

PROGRESS IN THE HARPOOT FIELD.

Reporting the Harpoot station for 1868, Mr. Wheeler states: "It is a mysterious providence, that while, by my absence in America, the mission force was reduced, yet for a considerable part of the time that weakened band were made watchers by five sick and four death-beds, and in other ways hindered from engaging efficiently in out-station work, so that the advance which was made was by indirect superintendence from the centre, of a work having in itself the elements of progress and growth. The 58 out-stations of 1867 became 70, the corps of native helpers increased from 94 to 106, while, owing to the temporary abandonment of three communities, for purposes of discipline, and the occupation of new places, the number of formal 'preaching places' decreased from 54 to 50, and the reported 'average congregations' from 2,854 to 2,847. To get the real number of *habitual* worshipers, this average should probably be multiplied by two, while the product by three would give about the *usual*, and that by four or more the *occasional* hearers of the gospel in the formal and *informal* preaching places. The thirteen churches of 1867, by the dropping of one old dead church from our list, and the formation of two new ones, became *fourteen*. Eighty-nine new members were received during the year, making the number of members 454. Of these 14 churches 13 now have pastors, and we hope the 14th will soon settle its preacher as pastor, on our terms.

"It will be remembered that we, or rather the native 'Evangelical Union,' do not form *pastorless* churches, nor do they settle a pastor whose church does not assume the entire *responsibility*, and at first pay at least half of the *cost* of supporting him. We are glad to see that the desire for education among the people is keeping pace with the growth of the spiritual work, the 64 schools of 1867 having become 72, with an increase of pupils, of all classes, from 2,318 to 2,606. In a word, there has been an advance all along the line, and the prospect was never so bright for a speedy triumph of the gospel over all opposition, and the planting of living, self-perpetuating, and self-extending gospel institutions. It is a cheering fact that the most perfect harmony of feeling and purpose appears to exist between the native pastors and preachers and the missionaries, and the zeal of the churches for the extension of Christ's kingdom, and their spirit of generous self-sacrifice is increasing."

PREACHING IN ARMENIAN CHURCHES.

Mr. Wheeler wrote from Harpoot in April last: "One encouraging fact is the increasing frequency with which the native laborers are permitted, even invited, to speak to the people in their old churches. Prejudice is thus melting away, and the mass of the people are coming more and more to feel that this 'new gospel' is not a new one, but the old one, for which so many of their ancestors died, and which, in their own churches, has been long buried beneath the rubbish of forms. We missionaries make no direct effort to secure admission to their churches as preachers, fearing some subsequent revulsion of feeling against such intrusion of 'foreigners' into their sacred places; yet we have received and accepted several such invitations, and among them one recently in a place where, hitherto, much bitterness of feeling had prevailed against us and our supposed teachings."

ERZROOM.

A letter from Mr. Cole, of April 9th, states that opposition still continues at

Erzroom, and the line between friends and foes is becoming pretty well defined. Another Protestant had just been summoned before the Pasha — for what, Mr. Cole was not informed. The "school" at Erzroom, had eleven promising young men as pupils, and Miss Van Duzee had also gathered in a number of girls and young women — six of them wives of these young men. Meetings, Mr. Cole states, "are well attended," and "the Sabbath-school is interesting."

TRAINING-CLASS AT BITLIS — NEED OF HELPERS.

A letter from Mr. Knapp, of Bitlis, dated March 25, gives facts of interest respecting that field. With reference to the prospect of helpers, and the missionary spirit of the people, he writes: "The training-class we intend organizing next month. This class will consist of a dozen or fifteen young men, over twenty years of age, who will throw up their business to devote their lives as helpers. During term time they will spend the Sabbaths in the suburban villages, and during the winter vacation among more distant localities.

"To become better acquainted with the spiritual condition of those who joined our congregation during our absence in America, I have visited about half of the people, these winter evenings, at their homes. We are laboring to make them a missionary people, and are very happy to find so many of them willing to become missionaries. About twenty-five young men have pledged themselves to devote one tenth of their income to the service of the Lord. Our greatest want is *helpers*. We have this winter sent out seven colporters, some of them poor readers at the best, and one cannot read at all. Yet he has done a good work, and reports that he has visited 45 villages, accompanied by one who could read. Our people are exceedingly ignorant. We estimate that not more than one out of one hundred and fifty among the 100,000 Armenians in our field can read. A petition has been sent us from a village four days distant, signed by eight men, begging us to allow the young man, Harcheeg, to remain there the coming summer. We sent him there last fall, to spend the winter, and he has met with unexpected success in opening a school and persuading the people to receive the gospel. We want him here to be receiving instruction in our training-class, but meanwhile, what shall we do for those poor sheep whom he will leave behind? A colporter reports finding *four* villages which want teachers, but where can we find the men?"

OPPOSITION AT BITLIS.

Mr. Knapp states: "The Armenian ecclesiastics are more unremitting than ever, since our return, in their efforts to oppose us. In a very large village on Moosh plain, we succeeded, after much difficulty, in renting a house for a helper. Immediately a Vartabed appeared at the village, with his customary dagger at his side, and expelled the helper. The case came before the Governor at Moosh, who reinstated the helper in the village. Again he was expelled, and again reinstated; and so the warfare continues. Just such a warfare we have to experience at *every* village we attempt to reclaim from darkness. '*This is Koordistan*,' is the reply, in justification of any outrage! Our colporters tell us that at one village, while reading the gospel to a company of twenty or more, the lights were suddenly blown out, and they themselves were insulted with missiles from an adjoining cow stable. At another place they were awakened by fire thrown upon them from the smoke-hole of the mud hut; at another, on a Sabbath, they were expelled by force from the village, by the priests; and at another, one of the colporters, an old man, experienced such personal violence that he was taken sick, and in a few days died."

DEATH OF BLIND HOHANNES.

The sermon of "blind Hohannes," on tithes, reported by Miss West, of Harpoot, and published in the Herald for October, 1868, has been reprinted since in various publications, English and American (not always with proper credit to the Missionary Herald), and has been often referred to by missionaries in other lands, as doing good service in their fields. We are now

called upon to record the death of the good preacher, "John Concordance," as he was sometimes called, from his wonderful knowledge of the Scriptures. Writing from Bitlis, on the 25th of March last, Mr. Knapp stated: "A colporter reports visiting our out-station Havadoric, where the blind 'John Concordance' is at present located, and that it seemed 'a heaven on earth,' to use his own language. In that village of forty houses, among the mountains, where a few years since the people were notorious for being robbers and murderers, like their Koordish neighbors (how changed now!) there are sixty just learning to read, some of whom are upwards of *eighty* years of age. I spent a night at that village last fall, and while I sat out of doors, talking with the villagers about the necessity of educating their sons and *daughters*, I noticed a couple of the latter came tugging up the exceedingly steep mountain, each with a ponderous load of brush, wood, and roots on her back, which had been gathered on the adjoining hills. As they came up and threw their loads down near my feet, an old man turned round and pointing to them, — down whose faces the perspiration flowed while they were panting for breath, — exclaimed, 'Educate our *daughters!* why, if we should do that, *who would bring our wood?*' They are having religious meetings every day, and are collecting stones from the mountain sides, drawing them with a hand-sled, hoping to build a chapel this spring."

A few days later, April 3d, in a postscript to his letter, he says: "Half an hour ago, a special messenger arrived from Moosh, bringing a letter from preacher Garabet, giving us the sad intelligence of the death of blind Hohannes — 'John Concordance.' He died after three or four days' illness, on the 31st of March. He and his wife were doing a great work there. He was apprehensive that he should not survive, and spent much of his time, on his death-bed, in giving counsel to his little flock, and made arrangements for the future comfort of his wife. So calm was he, and so confident of his approaching end, that he gave special directions as to his burial, and had himself clothed with the apparel in which he wished to be interred.

"Garabet, accompanied by some of the Christian brethren, went to Havadoric to officiate in the last sad offices of burial, expecting, as usual in such cases, to meet with opposition from the Armenians. But so completely had Hohannes won their hearts during the four months he had labored among them, that to the surprise of Garabet and his party, they found the Armenians vied with the Protestants in attending to the decorum of the burial services, and especially in seeing that Hohannes' particular requests pertaining to this were carried out to the letter. Armenians as well as Protestants were genuine mourners at his grave. The Armenians allowed him to be buried in their own burying-ground, and his remains rest beside those of *Arakeal*, another of our devotedly Christian helpers, sent to that now stricken village. He was beloved by all, and all our native Christians deeply mourn his departure. . . .

"Hohannes earnestly besought us to throw our influence in favor of the tithing system. And he *practiced* what he preached. His salary, necessarily on an economical basis, was only $8 a month; and although he had a wife and a lad to support from this, he gave without fail one tenth into the 'storehouse,' thus leaving $7.20 for the monthly support of himself and family.

"We may fancy his work to be done; but if his noble example, as well as Scriptural teachings, shall result in awakening the Christian church to the duty as well as *pleasure* of tithing their property for the Lord's service, though dead, he shall continue to preach."

Nestorian Mission — Persia.

RELIGIOUS INTEREST.

Mr. Coan wrote from Oroomiah, April 6th: "We rejoice in the manifestation of God's presence, by the Spirit, in several of the villages. Brother Cochran reports to-day, that in the village of Dizza Takka nearly twenty have been recently exam-

ined with reference to uniting with the people of God. In Degala, where Dr. Perkins spent the last Sabbath, about twenty have recently found peace in Christ, and many are still inquiring what they must do to be saved.

"In Geogtapa I met last week large companies of inquirers. Mrs. Rhea also passed a day and night there, and met several companies of women. Not far from thirty express a hope. In Gulpashan the meetings are full and solemn, and several express hopes. In the city our congregations are full; the sunrise and sunset prayer-meetings are crowded; and some eight or ten profess to have received Christ, the hope of glory, while many others are earnestly asking the prayers of God's people. In Cowsey, the pastor reported to me, yesterday, three recent hopeful conversions. In other places God seems to be near. We rejoice with trembling. May these all, and many more, be indeed heirs of life.

"A Mussulman came to see me the other day, expressing his firm belief in Jesus the Son of God, and a strong desire to confess Christ before men, saying he was ready to die for Christ if it might but be the means of opening the way for the free and full proclamation of the gospel to his countrymen. He is a man of respectability and integrity. Other Mussulmans are inquiring."

THE MOUNTAIN FIELD.

Mr. Shedd, on a visit to Tabreez, wrote from that place April 6th. Respecting the work in the mountain portion of the Nestorian field, which is under his special charge, he states: "The last mail from the mountains had considerable that was hopeful from nearly all the districts. The colporters report well of their work. Especially is it cheering to know, that in some places where not a cent has been spent by us, the gospel leaven is working. In one village, a company of seven true converts, and in another place — one of the most superstitious possible — a congregation and school have been gathered."

TABREEZ.

It will be remembered that Mr. Labaree has been spending some months at Tabreez, in the hope that a good work may be performed there. Mr. Shedd writes: "I have greatly enjoyed my visit here, both in Mr. Labaree's family and in looking over the work and prospects in this great city. I am deeply impressed by the wonderful opening for the gospel, and the very liberal and friendly attitude of the Armenian population toward it. Part of the friendly appearance may be set down to Persian politeness, perhaps; but it is remarkable that the Bible, the missionary, and the helper are received with respect by every one, and often with genuine and inquiring interest. Deacon Eshoo and his bookstore have done a great work. How to secure results from the present season of inquiry, is the important question. The most pressing want would seem to be a really good Armenian preacher."

Mr. Labaree writes that his Sabbath congregation is composed of both Nestorians and Armenians, the afternoon service being in Turkish. There was much to encourage if there could be *permanent* missionary labor at Tabreez. He had not seen so *speedy* results, in hopeful conversions, and the formation of an obvious nucleus of an evangelical work, as he hoped to witness; "but," he writes, "on the other hand, I have to say that I have been surprised to discern the degree of friendliness and liberality among all classes of the Armenians towards the preachers of evangelical doctrine. There is an open door for the labors of both missionary and helper. Times have changed wonderfully since our Nestorian deacon came to town five years ago, a perfect stranger, to sell his Protestant books, when the chief Armenians put their heads together to turn him and his books out of the city, and when men were ready, on every hand, to dispute. During my stay here I have not heard, nor even heard reported, a syllable of opposition to me, our helper, or our cause, save in a single discussion between my servant and a group of idle youth in a tailor's shop; a part of whom railed against Protestantism, and a part spoke well of it.

"The object of my being here seems to be correctly understood, the nature of our well-known labors in Oroomiah leaves no

doubt on that score, and yet I have been everywhere not simply received and listened to with the respect which Persian politeness alone might dictate, but even with interested attention. With a few individuals I have spent hours at a time in earnest, candid conversation, discussing from the Bible the vital truths of regeneration and faith in Christ; and it was encouraging to see the deep impression made on them by passages of Scripture for the first time presented to their notice, or presented to them in a new light. Their freedom from prejudice and their readiness to receive instruction, with their susceptibility to the teachings of the gospel when brought home to them, have filled me with hope and strong desire that they might be first-fruits of the gospel in Tabreez. I have reason to know that they read the Bible much. . . . I am persuaded that the light is increasing, and the spirit of inquiry extending. The fact that God is at work in this community has been deeply impressed on my mind. His Spirit is leading souls in a way they know not, to the freedom of a true faith in Christ.

A FRIENDLY BISHOP.

"It is a favorable circumstance that the bishop now residing here is a man of very liberal sentiments, with no decided prejudices against the labors of Protestant missionaries. An Armenian merchant intimate with the bishop, and very friendly to us, reported to us that the bishop remarked to him that the light of the gospel *must* spread among his people, and that *he* should place no obstacles in its way.

"I hardly need say that my interest in the work has deepened with increased acquaintance with it, and my convictions of the importance of occupying the place by a vigorous missionary force have grown with my interest.

"I have been delighted to find how highly Deacon Eshoo is respected and appreciated by all who know him, Europeans, Armenians, and Mussulmans. Wherever he goes he is received with peculiar attention and most gratifying cordiality, commending himself as an exemplary Christian and an intelligent expounder of the Scriptures."

Madura Mission — Southern India.

TITHES—THE SERMON OF BLIND HOHANNES.

Mr. Taylor, of Mandapasalie station, wrote (February 11th) of efforts to lead the people on to self-support, and states: "As a practical aid in this I must mention, with thanks, the sermon of the 'blind preacher,' on tithes, given in the Missionary Herald last year. The first time my helpers came together after the arrival of that number of the Herald, I gave them that sermon instead of one of my own. The interest excited by it at the time was evidently good, and I have since, in several places, seen that seed springing up and bringing forth fruit.

"The catechist from Pantalagoody, at that meeting, spoke in favor of the principles of the sermon, and stated his resolution to take no more pay for his labors from the mission after the end of that month, but depend on his own income and what his people might give. I felt confidence that he would carry out the plan, as I had previously noticed something increasingly good in the tone of his piety, and because, more than four years ago, he had expressed to me an opinion in favor of raising up an independent and self-supporting church. He has not only kept his word, asking for no salary for nearly three months now, but he has gone a step further, and begun himself to give to the Lord a tenth of all he does receive; and I may add that he seems to be of good courage, as he enjoys the luxury of giving, and finds his people more ready to give him a portion from their income than either he or I expected."

At the annual meeting of the mission, one afternoon meeting was for "talk and prayer," and the subject was "tithes." There was no dissent from the principle, and "nearly all adopted it cordially." Mr. Taylor writes: "I cannot tell all the good things that were said, but when my helpers were next together, I requested those who had been in the meeting to state what they had heard and what their impressions were, for the benefit of those who were not present. I was glad to see that nothing seemed to have been forgotten, one relating one thing and another another, till

all seemed to have been brought out; and then one remarked, in view of what ought to be done, that 'we must not wait for others, but begin now ourselves.' The question then went round the circle, What will you do? and soon every one had pledged his tenth. One of the teachers is an elderly man, and as he had in some way been passed over in the call, he rose and asked why he had been omitted. He said, 'My name is Abraham. Abraham is the first one we read of to give a tenth, and I intend to follow the example of the father of the faithful.'"

THE DINDIGUL CHURCH.

Mr. Chester wrote, March 26th: "The Dindigul church has extended a call to Mr. Colton, one of the teachers of the seminary, offering to pay his whole salary, without any help from the mission. In seeing the church-members individually, I was filled with wonder and delight to find that almost the whole of them were acting upon the suggestion which has been so urged upon them the past year, to give one tenth of their income to the Lord. Of this one tenth they gladly promised two thirds towards the support of their pastor. What would the salaries of the pastors in the American churches amount to if the members of their congregations gave thus liberally? I have been a pastor in America, and I know something of the working of the principal churches in New York city, and I boldly hold up the Dindigul church, far away in this dark heathen land, as an example of liberality to them."

Mr. Herrick reports the admission of five men and one woman to the church at Tirumangalam the last Sabbath in March.

Ceylon Mission.

HOW THE FIELD STRIKES A STRANGER.

Mr. De Riemer, who reached Ceylon on the 16th of March last, wrote April 24th: "We have not been at all disappointed with the appearance of our island home. The continent did not satisfy us. It looked very barren, and wore the appearance of having been baked and parched by the extreme heat. No green grass or tidy-looking fields during the first day's ride [from Madras]. But here the scene is different. The cocoa-nut and palm-trees abound. Here and there are extensive fields for rice and other grains, with wells for irrigating. These growing grains offer a most beautiful sight to the eye as you pass. Wherever vegetation receives any care, it grows luxuriantly. The villages, too, are numerous, and much neater than on the continent. No large cities exist at this end of the island, but any number of villages, neatly protected by impenetrable fences of thorn, interwoven with palmyra leaves. These inclosures usually contain several houses and families, but you cannot see within the yards while walking along the road, except at the gates, and there you will often find several pairs of black eyes peeping out from dark-faced boys and girls. You need not laugh if you find them quite innocent of dress, and utterly unconscious that they are not presentable.

"Another thing worthy of remark is the splendid macadamized or graveled turnpike roads, on which you travel to any part of the island. Such smooth, hard, and level roads I have never seen anywhere in the United States, except the village streets of New England. Not a pebble or stone does your carriage jolt against in the regular path; it is equal to a newly-laid Nicholson pavement for smoothness. Then, too, these roads have a delightful way of winding and curving about, in a manner quite as artistic as the drives of Central Park or the streets of Boston. Just as you think the road at an end, you are switched around a village corner, or brought under the shade of some huge tamarind, margosa, or jack-tree. At this time the margosa is covered with delicate white blossoms, which emit a very pleasing odor. I am not sure but a photographic view of some of the streets, where the large trees arch over the road, would be quite as beautiful as pictures of Andover parks and avenues.

"So much for the country. What of the religious aspect? Here again I have been pleasantly disappointed. The land

is not so heathen as I expected to find it; or rather, Christianity is a greater power here than I supposed. Very few of the idolators in the Jaffna field are such through ignorance of the 'way of life.' I have not come to preach to a people who hear for the first time about Jesus. Most of them (the men at least) sin willfully, having a knowledge of the truth. Yet there are seventy-seven *famous* temples, and upwards of four hundred idol temples (all told) in this Jaffna district. If Christianity prevails here, it will be sufficient proof of its divine origin. Yet it has gained a footing — a *very strong footing* — against all this darkness. The hearts of the people are *very* hard, but the arm of the Lord is stronger. I am pleased to find, too, that the work is progressing according to the *most recent ideas* of mission policy. I find the brethren not a whit behind the most recent ideas of mission work which you are advocating at Boston. In matters of self support, of tithe-giving, of education, of native preachers, etc., they are pushing steadily in the same direction with Brother Wheeler [of Harpoot]. Their success has not been so great because the fields are entirely different. Three native pastors are ministering with acceptance to native churches, and one of these has long been supported by his church. It is a powerful example for good.

"Of the Christians themselves I have great hopes, and for them I am inclined to exercise much charity. They present a great contrast to the heathen, in personal appearance and in life. Yet they are not *ripe* Christians, like multitudes in our home churches. They breathe a tainted atmosphere, mingle with a degraded people, and lack the helps and stimulants which a Christian community and country afford. As a consequence they are wanting in spirituality and thorough consecration to the Master. Like the Corinthian Christians, they need a Paul to shame them out of their deep-seated covetousness and parsimony. This sin of avarice is not one peculiar to Ceylon, by any means. It is true of every heathen people, that here is Satan's stronghold. Time and faithful preaching of the truth will doubtless rectify this serious defect. The natives are moving towards a Jaffna college, but there are many discouragements at the outset.

"Concerning ourselves, I may say that we enter upon this work with feelings of great joy."

Sandwich Islands Mission.

HILO ITEMS.

Mr. Coan, of Hilo, Hawaii, under date April 2, notices various facts of interest: "To the church under my care ninety new members have been added, by profession, during the past year. Numbers have also been added to the churches under the care of native pastors. The monthly contributions have been generous, averaging more than $100 per month during the past nine months. Order, peace, and prosperity have prevailed. Our congregations have been full and interested, and all the Sabbath-schools in our town have numbered 500 attendants."

The ordination of another native pastor is mentioned, and Mr. Coan says: "There are now five new churches organized out of the old Hilo church, with their native pastors. A sixth church is to be set off — now enjoying the labors of a licentiate, who may be ordained ere long. This will complete the organic work of churches in Hilo and Puna, making three in each district, and leaving the old central congregation in the hands of the former incumbent. O that these seven churches may stand as a golden candlestick, with its seven lamps, which receive, through golden pipes, the golden oil from the true olive-tree. Zech. iv. 11–14.

"I am now teaching a theological class of sixteen, embracing the native pastors and licentiates of Hilo and Puna, with several young men under the care of our Association, and a number of other active men who wish to improve their knowledge of the Scriptures. The school meets five days in a week, and we spend from two to two and a half hours in session. On Saturdays, most of the pastors and preachers go out to their stations to preach, and return to school on Mondays. It is not

determined to make this school permanent. It comes together when all the circumstances on the part of the students and the teacher are favorable; and its terms are longer or shorter according to these conditions. It has been instituted and kept up for the benefit of a class of good men whose relations and duties are such as to render it unadvisable, and next to impossible, for them to leave the island to attend our theological seminary. Many of them have families and duties which forbid a long absence in other parts. Here they are at home, uniting study of the Bible with necessary physical and spiritual labors."

KOHALA — LIBERALITY.

Mr. Bond, of North Kohala, wrote May 31st: "Trying to do duty in the interests of virtue and religion, the year has been a year of wakeful conflict, much as the year which immediately preceded it. The church has been united, however, in the prompt exercise of salutary discipline, and in all the measures which have been deemed advisable for the most hopeful prosecution of its work. Meetings have been well sustained. On the Sabbath the house of God has been uniformly filled, the average having been between 500 and 600. Not the semblance of an internal jar has troubled our peace.

"Contributions have been greatly larger than ever before, in any single year. They foot up $2,158.45; $1,750 of which has gone into the treasury of the Hawaiian Board. The average per member has been $3.71. We thank God for this freshened zeal in giving, and take courage.

"Our Sabbath-school has been very large and not asleep. Adults have constituted the larger portion — chiefly the *young* adults, however, those over whom we most earnestly desire to exert a healthful influence. We trust the labor spent in pushing this branch of Christian effort ahead has not been in vain."

SONS AND DAUGHTERS GIVEN.

"This church has, within a few weeks, given two of its sons (with the wife of one) to the work of the ministry, and another, with his companion, is awaiting the sailing of the *Morning Star* to carry them to the Micronesian field. This makes the number of young men which this church has given to the service of the altar, eight; and there are several still in the preparatory course. We thank God for the favor he has thus shown us, in allowing us to give so many of our sons and daughters to his especial service.

"Within a few days, the graduates of my school, to the number of 50, with their wives, provided a farewell entertainment (preceded by addresses, singing, etc.) for the young couple soon to sail for Micronesia; and on the fourth Sabbath of May, we held appropriate services in our house of worship, and collected $216 for their outfit and salary for the first year.

"On the whole, the past year has been one of decided prosperity to the interests of Zion, in this district."

Zulu Mission — South-eastern Africa.

THE MISSIONARY'S WELCOME.

Mr. and Mrs. Bridgman, of the Zulu mission, returned from their visit to the United States, are again among their own people, and Mr. Bridgman writes: "We reached Port Natal April 1st, and Amanzimtote on Saturday evening of that week, spending the Sabbath with Brothers Rood and Ireland. But the news of our arrival preceded us, and before ten o'clock Monday morning we found at our door a large delegation of women and our old school girls from Ifumi, having walked over ten miles thus early that morning, to *greet us* and bid us welcome home. During that and the following days we had many callers from Ifumi, all insisting that we had no other home than Ifumi (it seems word had reached them that we might be sent to some other station), and saying that wagons were ready to convey our goods out home, some thirty miles from Port Natal, whenever we desired, free of all expense to us. Many said they should take home our oldest child, and keep him as a 'hostage' for our good behavior, till we had settled among them. Many also said, if *we* went to any other place, *they should follow us.* Since coming to the station

last Friday, we have been treated with the *utmost hospitality* and the most *cordial greetings*. We really had not been aware how much they prized our feeble labors for their good. The heathen from the kraals about have vied with the station people, in welcoming us! Yesterday I had a very large congregation, as I preached from Rom. i. 16. Of course such a reception has been very encouraging."

The statistics of this mission for the year 1868 show the admission of 23 members to the churches, on profession. The number of members at the close of the year was 433.

Gaboon Mission—West Africa.

Mr. Walker reports the admission of one young man to the church, by profession, on the first Sabbath in April, and apparent religious interest on the part of others. Mr. Bushnell wrote on shipboard near New York, on the way home, June 4. Both himself and Mrs. Bushnell had been very sick on the voyage, with malignant dysentery. The captain of the vessel and others of the officers and crew were also sick.

MISSIONS OF OTHER SOCIETIES.

PRESBYTERIAN BOARD.

The year of this Board closed with April, and the *Foreign Missionary* states: "The receipts of the year, from all sources, were $338,498. Of this sum, $208,400 were from the living membership of the church, and from the Sabbath-schools, and $88,308 were legacies; $17,559 were received in India. If we place the membership of the church at 260,000, it will be seen that the average of $1 a member is not reached.

"The present staff of laborers in connection with the Board, is as follows: 83 missionaries, 13 ordained native preachers, 10 native licentiates, 11 male, and 77 female assistant-missionaries, and 193 native assistants; or an increase of 4 missionaries, 1 ordained native minister, 4 female, and 14 native assistants.

"Some new churches have been organized during the year, and the additions to several have been marked and encouraging. In none of them has there taken place what is called among ourselves, a *revival*, yet the accessions in some cases have been numerous. A new church was formed among the Omahas, and 29 were received into membership, to which others have been since added; 14 were admitted to the communion of the church among the Seminoles. Fifty-seven converts from Romanism were added to the four churches in Brazil. To the church at Yo-yiao, China, 33 were added, and 26 to that of Hangchow. To the church at Shanghai 16 of the boarding-scholars were admitted as communicants, and 12 pupils from a similar institution at Saharunpur, India, to the church at that place. A religious interest at Benita, Africa, increased the number of catechumens to 31. News has lately reached us of the baptism of 3 new converts in Japan. As far as reports have been made, nearly 300 have been admitted to full communion of the church, and the net increase to the church is 220. Thirty-eight churches made a report."

But for a large legacy, of over $68,000, paid in a few days before the close of the year, the Board would have had a serious debt.

LONDON MISSIONARY SOCIETY.

The Report presented at the recent annual meeting of the London Missionary Society gives a summary of the Society's operations, from which the following statements are gathered.

Summary of the Missions.

"The number of chief stations in all the missions is 130. The native churches of the Society are 150 in number; they

contain 35,400 members, in a community of nominal Christians, young and old, amounting to 191,700 persons. Of these, nearly 13,000 are in Polynesia; nearly 5,000 in the West Indies; over 5,000 in South Africa; and 3,400 in India. The converts under the Society's care speak, altogether, twenty-six languages. The native agency employed by the Society has for several years been growing large. In certain missions, especially in India, a large proportion of the male members of native churches have found employment as teachers; and of late years the missionaries of various societies have been weeding their agency, and retaining only its superior elements. Altogether, the Society has fifteen institutions for training them, which now contain 170 students. The total number of native assistants is above 1,200, of whom 81 are ordained pastors and missionaries. The English missionaries of the Society are now 156 in number. The educational agencies of the Society are more varied, and of a higher character than ever before. The institutions and high-schools in India are very efficient, and are full of scholars.

"The general scope of the Society's efforts, so far as figures can show it, is set forth in a table, which shows a total of 35,487 church-members, and 191,798 native adherents, 589 schools for boys, with 23,756 scholars, and 356 for girls with 13,426 scholars. But statistical tables cannot show the real character of the Society's work, or the breadth of influence which that work has attained. The hundred and fifty-six English missionaries of the Society in foreign lands constitute the central force and stimulus of a wider agency, numbering twelve hundred persons, gathered among people once heathen, now Christian; an agency adopting the same aims, ruled by the same Christian spirit, and fulfilling the same Divine command. This body of true and devoted men were never rendering to the Society a nobler service than at the present time, and were never more worthy of our highest esteem. It is, therefore, with indignation and regret that Christian men have seen the recent attacks made on the whole missionary body, and the contemptuous terms in which their labors have been described. They are battling with error, and breaking up the iron systems of priestcraft, inhumanity, and wrong which have enslaved men for ages, and have shut off from them the light and love of their Heavenly Father. They are staying the progress of crime; they lay the hand of law on the slaveholder; they appeal to the drunkard; they clear out the dens of vice; and to the hopeless and despairing they open up long vistas of light and gladness, which terminate only in heaven. Politicians may lecture them; men of science may undervalue them; time-serving editors may pour on them their scorn; they may be called enthusiasts, or be socially despised; but, steadfast in duty, unmoved by reproach or praise, they will reply: 'Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause.' Our 'meat is to do the will of Him that sent us, and to finish his work.'"

The total income of the Society for the last year was £108,847 ($544,235, gold). Of this sum, £56,685 were from home subscriptions and donations; £10,875 from legacies; and £19,414 from English and native contributions in the mission fields.

The Work in Madagascar.

Respecting the great work in Madagascar the Report states: "In the island of Madagascar the religious progress made during the past year is not only the most rapid that has occurred within a similar period in any field of the Society's labors, but it finds no parallel among any people in modern days. On the day of the coronation of the present Queen, three hundred thousand people gathered to meet their sovereign. Preceded by a hundred ladies, and by her Ministers and Council, the Queen was borne to the assembly in simple state. The old scarlet banners, which were the emblems of the idols' presence, were wanting in the procession. Around the canopy that shaded her throne were written the words of the angels which welcomed the Redeemer into the world. In front and to her right stood the table which bore her crown. On another table, to the left, was the Bible presented to her

predecessor oy the British and Foreign Bible Society. Her Royal speech contained many elevated sentiments; but it specially announced to all her people liberty of conscience in regard to Christianty, of the fullest kind. 'This is my word to you, O ye under heaven, in regard to the praying: it is not enforced, it is not hindered; for God made you.'

"The most conspicuous manifestation of the sympathy of the Queen and her leading nobles in this advance of religious opinion appeared in November last, on the opening of the second of the Memorial churches, the church at Ambohipotsy. Thirty years ago, in March, 1836, on a Sunday morning, the little prison of the capital at Ambatonakanga was opened, and a young woman was led forth to be put to death. She was just thirty, fair to look upon, and of gentle manners; and her face was lit with that bright radiance which springs from the conviction that God and heaven are very near. She walked forth with firm step; she was surrounded by the guards; and, though going to die, she began to sing in a joyous tone the hymns that she had loved.... The scene before her and on either side was one of unusual beauty.... She saw it not. She saw not the smiling land, the taunting crowd, the cruel executioner; she saw only the face of her Lord. Descending the hill, she knelt to pray; and, so praying, she was speared. No common honor descended upon her that day; she was the first martyr of Christ's church in the island of Madagascar.

"Thirty-two years have passed away. Again the crowds gather at the 'White Village,' and another woman comes down to pray, the object of attraction to all eyes. But this is the Queen of Madagascar. On the white ridge which overhangs the ditch where Rasalama died, stands a handsome church, with its lofty spire, which has been erected to her memory, and will bear her name upon its walls. The church is crowded with Christian worshipers, and vast numbers are compelled to remain outside. The Queen, not a persecutor, but a friend, comes to join her people in dedicating the church to Christian worship; and in special sympathy with the occasion, offers her Bible for pulpit use. The prime Minister, whose predecessors had assigned Christians to death, now urges his countrymen, in stirring words, to believe in Christ, because he is the Saviour of the world. To all who are present, ruler and subjects, the occasion is one of unfeigned joy. The Report of the Mission speaks of 20,000 hearers added to the congregations during last year; and returns the converts at 37,000 persons, including 7,000 members.

"Now we hear, on the very eve of the anniversary, that the Queen herself has been baptized. Humbly and simply, like one of her subjects, she has sought instruction from her native pastors; has told the story of the growth of her convictions; and has not been afraid to confess her faith before her people. The missionary writes thus to the Directors: 'The most important matter I have to communicate this month is, that on Sunday, February 21, the Queen and Prime Minister were baptized by Andriambelo.'"

ENGLISH CHURCH MISSIONARY SOCIETY.

THE Report of the Church Missionary Society, presented at its recent anniversary meeting, gives the following—

Summary of the Missions.

Stations,	156
European Missionaries,	202
Native and Country-born Missionaries,	118
European Catechists and other Laymen,	19
European Female Teachers,	5
Native and Country-born Teachers,	1,955[1]
Communicants,	16,145[1]
Native Christians,	79,106[1]

"The Society has also withdrawn from 77 stations, chiefly added to the parochial establishments in the West Indies, or transferred to the native church in Sierra Leone, containing 10 native clergy, 4,356 communicants, and 12,866 scholars."

The financial statement shows an income for the year of £155,194 ($775,970, gold). The native ministry increased thirty per cent. during the year, and "the ordained natives, differing much in race, language, and country, are now about 120."

[1] Complete returns of the Abeokuta and New Zealand missions have not been received.

Ritualism Condemned.

In the "conclusion" of the Report of this Society, as given in *The Record*, it is said: "The Society completes its seventieth year in strength and vigor. Born in a day marked by the recognition and revival of the principles of the blessed Reformation, it rose during half the period of its present life to a high and strong position in the hearts of earnest Protestant Churchmen. Then the 'enemy came in like a flood.' A Romeward movement commenced within the Church. As soon as the tide of Romish tendency had ebbed, the deadening influence of a rationalistic reaction threatened a paralysis of faith and zeal. The chilling frigidity of rationalism is now less prominent than the captivating frenzy of ritualism; but as Romish doctrine is declared to be expressed by ritualistic symbolism, and as rationalistic skepticism still widely prevails, the Society, supported by the defenders of the 'faith once delivered to the saints,' is necessarily impeded by these systems and speculations, which are at once departures from the teaching of revealed truth and from the articles of the Reformed Church. But 'none of these things have moved' the Society from its high purpose and great mission. The excrescences have disfigured the body of the Church, but have not disturbed the action of the sound Protestant heart of the country. Even the thoughtful heathen can discern the feebleness and folly of the last development of error. 'I have,' said a learned Hindoo in Calcutta, after reading a pamphlet presenting sacramental theories and sacerdotal pretensions in a ritualistic garb,—'I have studied the Bible and held converse with Christian missionaries. My regard for Christianity has been growing up to this time; but, if this pamphlet be a true representation of Christianity, I can only say, let me rather die a Hindoo than perish a Christian idolater.'"

The Work no Failure.

The Bishop of Ripon, in an address at the meeting of the Society, said: "If we turn to India, we find there thousands of converts and a large number of native clergymen, and we are reminded again and again, by those who best know the state of India, that the results which we see form but a very inadequate and imperfect test of the real effect produced by our missionary work. The whole field of India seems to be shaken towards its very centre. There is much inquiry, much doubt, much questioning, much searching after some religion not as yet plainly understood, or revealed to the people; but at all events this marks a spirit of inquiry, which shows that our missionary action has not been without a very powerful effect. From it we learn that God may be preparing the way for the advance of his gospel throughout India, in a manner that may surprise while it shall delight the hearts of all who love the truth as it is in Jesus. A want of missionary success! Why, how is it that this Society has been able to withdraw from 77 missionary stations? Simply owing to this fact, that the little tiny seed which it was instrumental in sowing in faith and prayer has taken root, and grown and waxed into a large tree, beneath whose boughs and branches the people are gathering to rally round the standard of the cross of Christ. How is it that in the missionary fields alone there has been contributed, in the support of this Society, a sum of £20,000? In the missionary fields, those who have best opportunities for testing the results of the work believe that its progress is true and satisfactory. If this work be a failure, how is it that we have about 120 native ordained clergymen, and that in the course of the past year, as we have heard from the Report, the native pastorate has increased by 30 per cent.? I trust the time is coming when it will be generally recognized that missionary work is not a failure, and that the objections of those who tell us that we are engaged in a work which is productive of no permanent results, are objections founded only on ignorance, or in opposition to the spread of Christ's gospel."

WOMAN'S WORK.

GIRLS' BOARDING-SCHOOL AT SIDON.

MR. EDDY writes respecting this school: "In this oldest of cities in the old world, where three fourths of the people are Mohammedans, a school has been gathered, whose pupils come from all parts of Syria, — from mountain and plain, from the north and the south, — all Protestant girls, who have been instructed somewhat in their own villages and have shown themselves most apt to learn, and have been taught here more advanced studies, so as to fit them to become teachers themselves hereafter. They also learn to cut and make garments; they do their own household work; and while the school is kept scrupulously neat, there is no attempt to change, to any great degree, their habits of living, so as to unfit them for returning and living happily at home. In eating, they sit on mats on the floor, around low tables, and the food is so prepared that they can eat it with spoons, since the people are not accustomed to eat with knives and forks.

"The principal teacher is Miss Jacombs, an English lady of great zeal and earnestness, who has been six years a teacher in this land, and has consequently gained a good knowledge of the Arabic, which is one of the hardest of languages. Her services cost the American Board nothing but her food, so that all contributions go directly for the support of the scholars. The second teacher is a native of the country, who graduated in a seminary on Mount Lebanon. Her name is Hanne. As the school has but recently been reopened, there have been only thirteen scholars in it this year. We expect an increased number next year.

"These girls commit to memory with great facility. It seems to be easier for them than for girls in America. I know they have learned, *perfectly*, above eighty hymns this year, and many chapters of the Bible. The great effort is to lead them to give their hearts to Christ. For this their teachers most earnestly strive, and the missionary here, and his wife, add their efforts. Mrs. Eddy spends considerable time with them, counseling and encouraging them. We hope that during the year two of them have given their hearts to Christ. Others have been and still are anxious about their souls. Three fourths of the girls are named 'Miriam,' which is the same name as our Mary."

MRS. CHESTER'S SCHOOL AT DINDIGUL.

MR. CHESTER, of Dindigul, Madura mission, wrote March 26th: "Mrs. Chester's school in the town, for high caste girls, is growing in numbers and interest. The average attendance now is 48, but on Sunday mornings, when Mrs. Chester goes to give the whole school a Bible lesson, as many as 56 will often be present, and in addition to this, many of the mothers or older sisters of the school girls. The present teacher is a superior woman and greatly interested in her work, but the number of girls has increased so much that we have had to put a second teacher in the school. I have been trying for more than a year to rent or buy a house in the Brahmin street, so that we might try and have a school for Brahmin girls. Not succeeding in this, I secured a piece of land, in that street, from the Municipal Commission, through the kindness of the acting sub-collector, and a school-house is nearly completed. We shall watch with much interest the progress of this new school."

THE GOOD WORK PROGRESSING.

THE success of the Woman's Board of Missions is now well assured. It has called out the lively sympathy and the generous contributions of a large number of the Christian women of our churches. The sum of $5,794 reported the present month as paid into our Treasury, is cheering evidence of progress, and the more grateful in this time of need. The Woman's Board assumes the support of five more missionaries in the field — Miss Ely, at Bitlis, Eastern Turkey; Miss Proctor, at Aintab, Central Turkey; Miss Closson, at Cesarea, and Miss Norcross, at Eski Zagra, Western Turkey; and Miss Smith, of the Madura mission. It appropriates $3,000 for the establishment of a home in Constantinople

for three single ladies, whom it is proposed to send out at an early day to labor for the women of that city, besides an appropriation for a school-building to facilitate the labors of the Misses Ely, at Bitlis. The circulation of the quarterly "Life and Light," is steadily increasing, and is becoming a valuable agent in diffusing special information in regard to this most important part of the missionary work.

The Woman's Board of the Interior is doing an equally valuable work at the West. Twenty-six auxiliary societies, in different towns, and the support of five missionaries — Miss Dean, of the Nestorian mission; Miss Porter, at Peking; Misses Taylor and Pollock, of the Madura mission; and Miss Beach, soon to leave for Turkey — are evidence of the interest awakened among the Christian women of the Interior in behalf of their sex abroad.

The contributions to both Boards are, in large measure, in addition to what would otherwise have been given to the cause; and have thus justified the large increase of female laborers sent out the past and the present year. But it is not so much the increase of funds that is an occasion of hope and cheer, but the interest developed in so many hearts at home, and the prayers that ascend to heaven for their sisters abroad; — for their support amid the peculiar trials of their position, away from the Christian social influences of the home-land, and for the abundant success of their self-denying labors in the establishment of Christian homes in other lands. We would hope, too, that many mothers may be led to consecrate some of their children to the service of Christ abroad, and to train up *all* in the love of this, the great work of the church. The number of laborers from this country now supported by the two Boards is seventeen.

RECEIPTS OF THE WOMAN'S BOARD.

FROM JUNE 1ST TO JULY 1ST, 1869.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Cumberland Centre. Rev. E. S. Jordan, to const. his wife L. M. $25 00

NEW HAMPSHIRE.

Littleton. Ladies' Mission Circle, by A. S. Whipple, Secretary, 25 00

VERMONT.

St. Albans Aux. To const. Mrs. Eunice L. Janes, of San Francisco, Cal., Mrs. S. Wells Williams, of Peking, China, Mrs. Laura Seymour, and Mrs. A. J. Samson, L. M's, 100 00

MASSACHUSETTS.

East Taunton. From ladies, to const. Mrs. Frederick A. Reed L. M. 25 00

Dedham. First Church, to const. Mrs. J. Edwards and Mrs. A. B. Whitney L. M's 50 00

Auburndale. Mrs. Susan F. Shedd, L. M. 25 00

Randolph. Miss Abby W. Turner, 5 00

South Boston. Mrs. S. P. Austin, annual subscriber, 1 00

Boston Highlands. Eliot Church, annual subscription, by Mrs. Dr. Anderson, $31, from Mrs. Hodges, to const. herself L. M., $25, Vine st. ch., subscription, $1, s. s. class, $5, 62 00

Boston. A friend, $100, Mrs. Louisa Thompson, to const. herself L. M., $25, Mrs. William Willett, $1, Shawmut ch., add'l, $1, at quarterly meeting, subscriptions for stockings knit for the "Woman's Board of Missions," by Mrs. Nancy Philbrick, of Epping, in her 97th year, and her last work ($10 having been subscribed), the total to constitute her granddaughter, Mrs. Nancy P. Moore, L. M., $27, Park st. ch., annual subscription, add'l, from Mrs. Joseph Bell, $5, Mrs. C. L. Bartlett, $5, six subscribers, of $1 each, Mrs. Pratt, $25, Mrs. Whiting, $3, and thirteen subscribers, of $1 each, Mount Vernon ch., "M. P. C. H.," to const. Roxy C. Cowles, of Ipswich, L. M., $25, 236 00

Leominster. Missionary Society, by Miss S. M. Haskell, 31 73

Newton. Mrs. I. A. Hatch, to const. herself L. M. 25 00

Cambridgeport. Prospect st. ch., add'l, 1 00

Lawrence, $1, and from Ipswich, two church members, $2, 3 00

Newburyport. F. M. S., which, with $100 acknowledged in June No., const. Mrs. William B. Banister, Mrs. Sarah W. Hale, Mrs. Y. C. Tyler, Mrs. Newman Brown, Mrs. Anthony Jones, and Mrs. Herbert A. Ingraham, L. M's, 50 00

Westfield. Ladies of 1st Cong. ch., by Mrs. Greenough, 52 00

Southampton Aux. Soc. By Jane Z. Judd, Treasurer, 58 00

Pittsfield. William G. Harding, to const. his wife L. M., $25, M. P. Le Bosquete, $1, 26 00

Whitinsville Aux. Additional, by Miss F. A. Batchelor, 2 00

Chelsea. Chestnut st. ch., by Miss E. Temple, to const. wife of Rev. Thos. Laurie, D. D., L. M., $25, Broadway ch., from Mrs. J. Q. Gilmore, $10, 35 00

Billerica Aux. Add'l (which makes a total of $22.50 from a congregation averaging fifty), 2 50

CONNECTICUT.

Guilford. Mrs. Alvan Talcott, to const. herself L. M. 25 00

Griswold. Ladies, by E. C. B. Northrop, 12 00

Norwich. Mrs. Colt, by E. S. G. 5 00

Burnside. Mrs. Dorcas Elmore, $5, M. Janette Elmore, to const. herself L. M., $25, 30 00

New London. Mrs. Henry O. Ames, 5 00

Bozrah Aux. To const. Mrs. Wm. C. Abell L. M., and from Mrs. Fannie Raymond, constituting herself L. M. 51 00

RHODE ISLAND.

Providence Aux. Central ch. $2, Beneficent ch., add'l, 50c. 2 50

NEW YORK.

Poughkeepsie. From Mary H. Sterling, 10 00

PENNSYLVANIA.

Philadelphia. A *monthly* contribution from Mrs. C. A. L. 25 00

	$1,005 73
For Quarterlies,	65 90
Total,	$1,071 63

P. S. The subscription-list for the stockings, alluded to above, is still open, and we would like to enrol the name of the youngest grandchild of this aged saint among our life members. Who will give us the opportunity to send this word to heaven? And cannot much more be added, as work accomplished by those weary fingers, while she "rests from her labors"?

We have also received a pair of gold earrings, given by an Armenian woman who has embraced the truth, and who desires them used in the service of Christ. We hope to obtain enough by them to enrol "Varteni" also among our life members, and we ask our friends for any sum for this purpose, that the heart of our newly-found sister may rejoice, and Christ be honored. L. F. B.

N. B. Mrs. Dr. Coit made the collections reported in June number from Mount Vernon church.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM FEBRUARY 28TH TO JUNE 19TH, 1869.

Mrs. J. V. Farwell, 376 Wabash Avenue, Chicago, *Treasurer.*

ILLINOIS.

Chicago. 1st Pres. ch., Young Ladies' Miss'y Society, for Bible-reader, $25, 1st Pres. ch., Woman's Miss'y Soc., towards support of Miss Mary Porter, Peking, China, $121, 2d Pres. ch., Woman's Miss'y Soc., of which from Mrs. B. W. Raymond, Life Membership, $25, Mrs. H. M. Thompson, L. M. $25, Mrs. J. V. Farwell, L. M. $25. Mrs. George Armour, L. M. $25, Mrs. C. B. Farwell, L. M. $25, Mrs. Geo. H. Phelps, L. M. $25, others, $86, — $236. (Life Memberships, amounts prev. ack'd, Mrs. Johanna Adams, $25, Miss Julia Adams, $25, Mrs. R. W. Patterson, by Mrs. William Blair, $25), 3d Pres. ch. Mrs. Arthur Swazey, $1, 1st Cong. ch., Ladies' Miss'y Soc., $120.35, members' fees of W. B. M. I., Miss L. A. Miner, $1, — $121.35, Union Park Cong. church, Ladies' Miss'y Soc., $75 (of which to const. Mrs. Prof. Haven, L. M., $25), Mrs. A. E. Kent, to const. herself L. M., $25, Mrs. S. C. Bartlett, with prev. contrib., to const. Miss Alice Bartlett, L. M., $15, Mrs. F. W. Fiske, to const. Mrs. Jno. P. Fiske, Beloit, Wisconsin, L. M., $25, — $140, Wicker Park ch., Mrs. William E. Holyoke, $1, Unknown, a friend, $10, $655 35

Evanston. Four Memberships, 4 00

Lake Forest. Pres. s. s., for scholar in Mission School (of which to const. Mrs. James H. Taylor L. M. $25), 40 00

Matteson. Alba Marsh, for China, 5 00

Payson. Juvenile Miss'y Band, 5 00

Princeville. Ladies' Mite Soc. of Pres. ch., to const. Miss Martha Aldrich L. M. 25 00

Princeton. Mrs. N. A. Keyes and daughter, 5 00

Quincy. Mrs. F. L. Giddings, to const. Mrs. A. C. Giddings L. M. 25 00

Rockford. Ladies' Miss'y Society, 14 00

MICHIGAN.

Detroit. Woman's Board of Foreign Missions, Auxiliary (of wh. from Mrs. James F. Joy, to const. herself L. M., $25, Mrs. George Frost, to const. herself and Mrs. W. A. McCorkle L. M's, $50, Mrs. F. Moore, to const. Mrs. Arthur T. Pierson, L. M. $25), 188 00

Dexter. Mrs. Kedzie's s. s. class, — penny contributions, 2 00

Jackson. Woman's Miss'y Society, towards salary of Miss Dean, Oroomiah, Persia, 75 00

Southfield. 1st Pres. s. s., towards const. Miss Anna Jeffry L. M. 3 00

WISCONSIN.

Wauwatosa. Ladies' Auxiliary Society, 18 12

IOWA.

Cedar Rapids. Woman's Miss'y Society, 10 00

Manchester. Mrs. Prof. Dunham, $1.05, Mrs. A. A. Baker, $1.05, 20 10

Newton. Ladies, by Mrs. Emily C. Bartlett, 1 00

MINNESOTA.

Lake City. Mrs. Laura E. Dada, 5 00

Minneapolis. Mrs. A. G. Ruliffson, 1 00

Monticello. Woman's Miss'y Society, 1 25

MISSOURI.

Kidder. Woman's Miss'y Society, 10 00

OHIO.

Belpre. Mrs. Sophia Browning, 25 00

Milan. Ladies of Pres. church, 25 00

Painesville. Ladies' Miss'y Society of 1st Cong. church, 50 00

Tallmadge. Mrs. Harriet Seward, to const. Mrs. Clarinda W. Sperry L. M. 25 00

NEW YORK.

Brooklyn. Miss Harriet A. Dickinson, 1 00

NEW JERSEY.

Bridgeton. Mrs. M. C. Shephard, 1 00

	$1,221 82
Amount previously acknowledged,	1,226 55
Total,	$2.448 37

MISCELLANY.

CHINESE IMMIGRATION.

Mr. Blodget, of the North China mission, wrote on board the steamer *China*, in May, on his way to the United States: "We have 1,300 Chinese on board this ship, going to seek their fortunes in California. The return steamer of this month carried back 200 to China; this leaves 1,100 for the gain in California. If the monthly increase in their numbers by steamers be placed at 1,000, and the same rate of increase be allowed for those who come by sailing vessels, the total annual increase will be 24,000. This is from the port of Canton alone, and there is no reason why the other ports of China, upon the seaboard and in the interior along the Yangtsz River, should not send forth equal numbers of emigrants to the vacant lands of America. The stream needs but to be started, and the way opened, and the overflowing population of China will send forth its multitudes to our shores.

"Besides these, we have a few Japanese men and women, going over to California with their mulberry plants, to rear the silk-worm. Three hundred of them, men and women, who were refused a passage by this ship, which had already 1,500 souls on board, took passage in a sailing vessel which left some days later.

"These heathen, emerging from their prison-house, should be brought into the light of Christian truth. God brings them to our shores to be taught the way of life. Their good and our safety imperatively demand earnest effort for their conversion."

THE CHINESE IN CALIFORNIA.

Rev. J. L. Nevius, of the Presbyterian mission in China, on his recent return from this country, stopped a few days in San Francisco; and respecting the Chinese there, and efforts for their conversion, he writes: "I was struck with the seeming indifference of the Christians of that city to the spiritual wants of these heathen in their midst. A consideration of the influences which the Chinese meet with on coming to our shores will show the great difficulties in the way of evangelizing them. They see at once that only a very small proportion of our population are in the habit of attending church, or seem to have any regard to the claims of religion. To their view we seem much less religious than they are. On every hand they meet with manifestations of vice, immorality, and licentiousness which may well shock their sense of morality and propriety, and excite their astonishment. The first words with which they become familiar are those in which the name of the Christian's God is taken in vain. In visiting a Chinese temple, almost under the shadow of some of the churches, just before reaching it, we saw one of our people lying dead drunk in the middle of the street. The Chinese hardly noticed him as they passed, such sights being evidently familiar to them in their new home, though seldom seen in their own land. These facts, together with the harsh treatment which they too often receive from the hands of Americans, are not calculated to predispose their minds in favor of the Christian religion, but on the contrary add much to the difficulties and discouragements of the work of the missionary."

PUBLIC AND PRIVATE LETTERS.

An excellent missionary in India, referring, in a recent letter, to criticisms sometimes made upon the Missionary Herald, and the letters from abroad published in its pages, presents a thought which it may be well for *some* readers to notice. Any considerate mind will perceive at once that much more might readily be said in the same direction; while it is ever to be remembered that letters *to* family friends derive no small portion of their interest from the fact that they are *from* friends, and concerning matters somewhat known and understood; and not from strangers. He writes: "No matter about the comparison of missionaries' correspondence with the letters of 'Carleton' and other travelers; but when one compares the published correspondence of missionaries with their private letters, there are some things to be said. Missionaries ought, more generally, to give their best effort to their correspondence with the Missionary House; but it is inevitable that much of the spice of private letters must disappear with publicity. To write for publication as one writes for private eyes, would often be the grossest carelessness. All the publications of the Board are sent to the missions, and inevitably fall into the hands of our English-speaking helpers; and the contents are often communicated by them to others. This, it must be seen, cuts off at once half of that which gives interest to private correspondence, namely, the most special and particular allusions to persons. Let me mention, in illustration, that a Tamil convert was heard to say, '*You will find an account of my conversion in the* Record *of such a month.*' In the time of the *Dayspring*, the editor published extracts from Mrs. ——'s journals home, without her consent (but not without her approval, and even gratification), until she was startled one day by a question from one of the school girls, who asked, whom she was going to write about next?"

BEGINNING AT HOME.

"An itemizer in the Chicago *Evening Journal*, notices the statement in our late missionary supplement, that a business firm of this city have undertaken the entire support of a foreign missionary, with the flippant comment that 'the firm had far better spend their surplus money in relieving some of the poor people and evangelizing some of the heathen right here in Chicago.' This style of talk has become a sort of copyright property of people whose solicitude for the home heathen lasts only till the solicitor for foreign missions gets out of sight, and who manage to *give* very little anywhere. We happen to know that the firm mentioned appropriates between two and three times as much for 'evangelizing some of the heathen right here in Chicago,' and four times as much for 'evangelizing' the country at large, as for foreign missions, which makes the fling seem all the meaner. This, however, is not the first time that such a sneer has followed a beautiful deed of love to Christ. The question was asked concerning the very ointment poured upon His sacred person: 'Why was it not sold for three hundred pence and given to the poor?'

"But the remark indicates a sentiment not uncommon among the uninformed, that a great deal of money is sent to the heathen abroad, compared to the amount expended in religious efforts at home. Let this fact answer on that point: The minutes of the Congregational churches of Illinois, for 1868, show that these churches gave for all religious purposes, during the year, $420,922.63. Of this, only $5,774.95 were given to foreign missions. The statistics of the N. S. Presbyterian churches for the whole country show a total contribution of $108,196 to the work of foreign missions, while for their home work and church expenses they gave nearly three million dollars! To this add the fact that the immense amounts used by Y. M. C. Associations and kindred societies, and in private efforts, is not reported, and the bad taste of such remarks as we have criticised is evident."—*The Advance.*

EMBARKATIONS.

Rev. George Washburn, formerly of the Western Turkey mission, but now to be connected with Robert College, Constantinople, sailed from New York for Liverpool, with his family, June 9, returning to Turkey.

Rev. Edward Riggs, son of Rev. Elias Riggs, D. D., of Constantinople, and Mrs. Susan H. (Dwight) Riggs, daughter of the late Rev. H. G. O. Dwight, D. D., of Constantinople, sailed from New York for Liverpool, June 19, on the way to Turkey, to join the Western Turkey mission, of which they were "children." Mrs. Dr. Riggs, the mother, sailed with them, returning from a visit in this country. Mr. Riggs was educated at Nassau Hall College, Princeton, New Jersey, and Union Theological Seminary, New York.

Rev. Spencer R. Wells, of Delavan, Wisconsin, and Mrs. Mary (Leeper) Wells, of Atlanta, Illinois, sailed from Boston July 10, in ship *St. Albans*, Captain Pike, for Bombay, to join the Mahratta mission. Mr. Wells was educated at Beloit College and Chicago Theological Seminary.

ARRIVALS.

Mr. and Mrs. Bridgman, who sailed from New York on the 14th of November last, returning to their field among the Zulus, by way of England, reached Port Natal, after a long passage, on the 1st of April.

Mr. and Mrs. De Riemer and Miss Webster reached Batticotta, Ceylon, from Madras, March 16th.

Rev. Chester Holcombe and wife, and Mr. Gilbert T. Holcombe, who sailed from New York for North China (by way of San Francisco), February 9, reached Shanghai April 10, Tientsin April 24th, and Peking April 27. The whole journey was "one of perfect safety and comfort."

Rev. and Mrs. Milan H. Hitchcock, who sailed from New York for Liverpool, May 5th, on the way to the Western Turkey mission, reached Constantinople June 4.

DONATIONS RECEIVED IN JUNE.

MAINE.

Cumberland county.
Auburn, High st. Cong. ch. and so. 20 00
South Freeport, Cong. ch. and so. m. c. 4 00
Yarmouth, 1st Cong. ch. and so., to const. JOHN YOUNG, H. M., 139, less c't and express, 2.30; 136 70—160 70
Franklin co. Anx. Soc. Rev. I. Rogers, Tr.
Strong, Cong. ch. and so. 9 00
Hancock county.
Castine, Cong. ch. and so., of wh. from Ladies' Miss'y Soc. 44.37, m. c. 13.10, S. Adams, 20, A. F. Adams, 9, Rev. A. E. Ives, 3; 89 47
Lincoln county.
Bath, Mrs. Sarah G. Clark, deceased, by E. C. Hyde, 500 00
Somerset county.
Athens, Rev. A. R. Plumer, 12 00
Washington county.
Robbinston, Cong. ch. and so. 41 62
York county.
Buxton, a friend, 1 00
Saco, 1st Cong. ch. and so., Benevolent Soc., m. c. 21 00—22 00
834 79

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Hinsdale, Cong. ch. and so. 133 00
Swanzey, Cong. ch. and so. 4 30
Westmoreland, Cong. ch. and so. 10 25—147 55
Grafton county.
Danbury, Cong. ch. and so. 10 00
Groton, Parker Blood, 1 00—11 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Francestown, Joseph Kingsbury, 75 00
Goffstown, Cong. ch. and so. 38 05
Haverhill, 1st Cong. ch. and so. 38 00
Manchester, Franklin st. Cong. ch. and so. 275; 1st Cong. ch. and so. 74.79; a friend, 60; ditto, 10; 419 79
Masonville, 2d Cong. ch. and so. 25 10
Nashua, 1st Cong. ch. and so. (coll. 316.86, Master Wilfred L. Gilson, deccased, 2; less express, 40c.), 318.46; Pearl st. Cong. ch. and so. (of wh. from m. c. 19.44), 84.99; 403 45
Pelham, Mrs. H. C. Wyman, 25; a friend, 10; 35 00—1,034 39
Merrimac co. Anx. Soc.
Concord, Cong. ch. and so. m. c. 11 52
Pittsfield, Cong. ch. and so. m. c. 15 27—26 79
Rockingham county.
Portsmouth, J. Dimick, 2 50
Strafford county.
Wakefield, Cong ch. and so. 14 11
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Claremont, D. M. Ide, for China, 20 00
Cornish, Mrs. J. BARNARD WYMAN, to const. herself H. M. 100 00—120 00
1,356 24

Legacies.—Peterboro, Moses Wilkins, by Mrs. C. W. Scott, Ex'x, 150, less tax, 9, 141 00
1,497 34

VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.
Bristol, Cong. ch. and so. 2 00
Orwell, Rev. Job Hall, 15 00—17 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
Hardwick, Mrs. Sarah W. French, to const. S. T. WORCESTER, Nashua, N. H., and F. A. WORCESTER, Townshend, Mass., H. M. 200 00
Lyndon, Cong. ch. and so. 23 17
St. Johnsbury, South Cong. ch. and so. 40 00—263 17
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Colchester, Cong. ch. and so. 10 15
Winooski, a lady, 1 00—11 15
Orange county.
Bradford, in memory of Miss Catharine McKeen, by her father, 25 00
Post Mills, Cong. ch. and so. 15 00
Thetford, 1st Cong. ch. and so. 67 19—107 19
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Brownington, Cong. ch. and so. 26 00
Craftsbury, Cong. ch. and so. 42 00
Derby, Cong. ch. and so. m. c. 6 50
Glover, Cong. ch. and so. 8 30
North Craftsbury, Mrs. D. W. Loomis, 20 00—102 80
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Weathersfield Centre, Cong. ch. and so. 16 13
Woodstock, 1st Cong. ch. and so. m. c. 9 25—25 38
526 69

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so., add'l, 20 00
Berkshire county.
Sheffield, Cong. ch. and so. 8 00
Boston and vicinity.
Boston, of which from a friend, 9, ditto, 5, ditto, 5, ditto, 4, ditto, 50c.; 1,313 62
Chelsea, Winn. Cong. ch. and so. m. c. 45.30; Broadway Cong. ch. and so. m. c. 29.69; 74 99—1,388 61
Brookfield Asso'n. William Hyde, Tr.
North Brookfield, Miss Persis Howe, 5 00
Essex county.
Andover, Theol. Sem'y ch., add'l, 47 00
Lawrence, Faith's tithe, 50
Methuen, 1st Cong. ch. and so. 93 34—140 84
Essex co. North Conf. of Ch's. William Thurston, Tr.
Amesbury, Frederic Hibbs, by Rev. E. O. Jameson, 5 00
Amesbury and Salisbury, Union Evan. ch. and so. 3 85
Amesbury and Salisbury Mills, Cong. ch. and so., Female Miss'y Soc. 22 00—30 85
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Boxford, 1st Cong. ch. and so. 50 00
Danvers, Maple st. Cong. ch. and so., annual coll. 84 00
Gloucester, Evan. ch. and so. (of which from JOSEPH O. PROCTOR, to const. himself H. M., 100), to coust. MARY A. HARREDEN and REBECCA J. POOLE, H. M. 349 67
Lynn, 1st Cong. ch. and so. m. c. 30 00
Rockport, 1st Cong. ch. and so., to const. REUBEN BROOKS, Jr., H. M. 200 00
Saugus, Cong. ch. and so. 70 17—783 84
Hampden co. Anx. Soc. J. C. Bridgman, Tr.
Monson, Cong. ch. and so. (m. c. 37.62, E. F. Morris, 12.38), 50; Rev. David N. Coburn, 10; 60 00
Palmer, 2d Cong. ch. and so., in part, 38 28
Westfield, 1st Cong. ch. and so. 169 55—267 83
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, Leavitt Hallock, 5 00
Granby, Cong. ch. and so. 9 18
Hadley, Russell Cong. ch. and so. m. c. 21 52
Huntington, 1st Cong. ch. and so. 32 88
Northampton, 1st Cong. ch. and so. m. c. 172.21; Edwards Cong. ch. and so. m. c. 66; "Invalid," 1; 239 21
South Hadley, 1st Cong. ch. and so. 33 54

Westhampton, Cong. ch. and so.	49 61	
		—390 94
Middlesex county.		
Ashland, Cong. ch. and so., annual coll.	30 50	
Billerica, Ortho. Cong. ch. and so.	20 00	
Cambridgeport, 1st Ev. ch. and so.	77 00	
Concord, 2d Cong. ch. and so.	14 21	
Dracut, West Cong. ch. and so.	17 79	
Lexington, Hancock Cong. ch. and so. m. c.	18 00	
Lincoln, Cong. ch. and so.	202 94	
Medford, Rev. Edward P. Hooker,	13 50	
South Malden, Cong. ch. and so. m. c.	25 00	
West Dracut, a thank-offering for a little child,	15 00	
West Newtou, Cong. ch. and so., in part,	510 00	
Wilmington, Cong. ch. and so., to const. THOMAS D. BOND and Mrs. ELLEN C. SIMONDS, H. M.	145 54	
Winchester, Cong. ch. and so., of wh. for Sandwich Islands, 7,	1,103 90	
		—2,193 38
Middlesex Union.		
Fitchburg, Calv. Cong. ch. and so. m. c.	20 70	
Harvard, Cong. ch. and so.	7 82	
Leominster, F. H. Boutelle, deceased,	50 00	
		—78 52
Norfolk county.		
Franklin, 1st Cong. ch. and so.	139 66	
Medway, Village Cong. ch. and so.	96 75	
Neponset, Trinity Cong. ch. and so m. c.	19 63	
North Wrentham, Cong. ch. and so.	6 51	
Quincy, Evan. Cong. ch. and so. m. c.	20 00	
Sharon, Cong. ch. and so.	58 67	
West Roxbury, South Evan. ch. and so. m. c.	40 32	
Wrentham, 1st Cong. ch. and so. m. c.	10 00	
		—391 54
Old Colony.		
Fairhaven, 1st Cong. ch. and so.		123 33
Palestine Miss'y Soc. E. Alden, Tr.		
East Randolph, Winthrop Cong. ch and so., Gents (of wh. from E. N. Holbrook, to const. Mrs. MARY W HOLBROOK, H. M., 100), 170.30, Ladies, 45.65, m. c. 100.15;	316 10	
North Bridgewater, Porter Evan. ch and so., of wh. from annual coll. 151.05, m. c. 79.15;	230 20	
Randolph, 1st Cong. ch. and so. Gents, 174.95, Ladies, 60.40, m. c 199.87;	435 22	
South Abington, Union Calv. Cong. ch. and so.	80 05	
		—1,061 57
Worcester co. North Aux. Soc. C. Sanderson, Tr.		
Petersham, Ortho. Cong. ch. and so		11 25
Worcester co. Central Asso'n. E. H. Sanford, Tr.		
Worcester, Union Cong. ch. and so. m. c. 89.98; 1st Cong. church, a friend, 15;		104 98
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.		
Westboro, Mrs. Elizabeth H. Tenny,		20 00
		7,020 48
Legacies.—Boston, Charles Cook, by John N. Denison and others, Ex's,	94 00	
Boxford, Mary Kimball, by Moses Dorman, Ex'r,	200 00	
Pepperell, Hannah Farrar, by Levi Wallace, Ex'r, 1,000, less tax, 60;	940 00	
Westboro, Delphia Warren, by Noah Kimball, Ex'r, 400, less tax, 24;	376 00	
		—1,610,00
		8,630 48

RHODE ISLAND.

Central Falls, Cong. ch. and so.	134 86

CONNECTICUT.

Fairfield co. East Aux. Soc.	
Bridgeport, 1st Cong. ch. and so. m. c.	104 57
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Stamford, 1st Cong. ch. and so., to const. L. L. G. WHITNEY and HARRIS SCOFIELD, H. M.	218 69
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
—— a friend,	5 00
Bristol, Cong. ch. and so., Gents,	85 00
East Berlin, Z.	6 00
East Granby, 1st Cong. ch. and so.	14 89
East Windsor, Cong. ch. and so., with prev. dona., to const. G. N. BOOTH, H. M.	95 00
Hartford, Park Cong. ch. and so. (of wh. 100 to const. R. B. GOODWIN, East Bloomfield, New York, H. M.) 340.47; Asylum Hill Cong. ch. and so. m. c. 41.03; Theol. Sem'y m. c. 10; G. Loomis, 5;	396 50	
Windsor, Cong. ch. and so.	60 00	
		—662 39
Hartford co. South Consociation.		
Middletown, 1st Cong. ch. and so., annual coll., to const. Rev. A. W. HAZEN, SELAH GOODRICH, and O. V. COFFIN, H. M.	287 75	
Portland, Rev. E. W. Clark,	20 00	
		—307 75
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.		
North Cornwall, Benevolent Asso'n,	92 45	
Talcottville, Cong. ch. and so. Gents, 192.05, Ladies, 85.35, m. c. 67.60;	345 00	
		—437 45
New Haven City. F. T. Jarman, Agent.		
3d Cong. ch. and so. 51.15; Centre Cong. ch. and so. m. c. 14.54; North Cong. ch. and so. m. c. 14.15; Yale Miss'y Soc. 15.67; Prof. E. E. Salisbury, add'l, 200; D. H. Wells, 20; Mrs. O. P. Hubbard, 2;		317 51
New Haven co. East Aux. Soc. F. T. Jarman, Agent.		
Guilford, 3d Cong. ch. and so.	40 00	
Northford, Cong. ch. and so., Gents Asso'n,	31 00	
West Meriden, Saxton B. Little,	30 00	
		—101 00
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.		
Bozrah, Cong. ch. and so. m. c.	11 92	
New London, 1st Cong. ch. and so. m. c.	86 97	
		—98 89
Tolland co. Aux. Soc. C. H. Dillingham, Tr.		
Hebron, 1st Cong. ch. and so.	26 10	
Stafford Springs, Cong. ch. and so. m. c.	220 20	
South Coventry, 1st Cong. ch. and so.	60 00	
		—306 30
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.		
Woodstock, 1st Cong. ch. and so. m. c.		12 00
		2,566 55
Vernon, Cong. ch. and so.		22 76
		2,589 31
Legacies.—New Haven, William Canada, by James Olmstead, Trustee; previously received, 3,075;		575 00
		3,164 31

NEW YORK.

Auburn and vicinity. H. J. Brown, Agent.	
Scipio, The Square, Thomas H. Phelps,	5 00
Monroe co. and vicinity. Wm. Alling, Agent.	
Rochester, Central Pres. ch. m. c.	175 25
New York and Brooklyn, Agency of the Board, Bible House,—	
Of wh. from Clinton Ave. Cong. ch. and so. (Brooklyn), collection in part (of wh. 100 to const. JULIUS DAVENPORT, H. M., G. L. Dale, 25), 915; Madison Sq. Pres. ch. add'l, John Slade, 200; Mercer st. Pres. ch., add'l (of wh. fr. Mrs. M. C. Bull, 150, a member, 10), 160; 14th st. Pres. ch. m. c. 45.32; 4th Ave. Pres. ch. m. c. 45.25; 7th Pres. ch. m. c. 27.52; Isabella Johnston, 20; Mrs. L. G. Hustace, 10; Miss M. Danvers, 3; W. Stanfield, 2.75; a friend, 1.17;	1,430 01
Syracuse and vicinity, T. Hough, Tr.	
Marcellus, Pres. ch. 14.64, less exc. 10c.;	14 54
	1624 80

Albany, 4th Prcs. ch. 200; 1st Cong. ch. and so. m. c. 65.09; Rev. David Dyer, 30; H. E., 10; 305 09
Ashland, Pres. ch. m. c. 4; A. B. Brisaek, 5; 9 00
Astoria, a friend, 500 00
Batavia, Mrs. Harriet L. Tracy, 4 00
Big Flatt, a lady, 10 00
Camden, Cong. ch. and so. 55 96
Campbell, J. D. Hamilton, 50 00
Catskill, John Doane, 1 00
Columbus, a friend, 1 00
Corfu, Pres. ch. 5 00
Dunkirk, Pres. ch. add'l, 4 00
East Pembroke, Rev. G. S. Corwin, to const. MARY E. CHRISTIE, H. M., 100 00
Eden, Rev. W. I. Hunt, 6 00
Flushing, 1st Cong. ch. and so. 59 61
Franklinville, Pres. ch. 5 00
Greenville, Miss M. Hickok and "H. M. W." 20 55
Howard, Pres. ch. 24 50
Ithaca, Pres. ch. 18 24
Jewett, Mrs. J. E. Jewell, 2 00
Liverpool, Pres. ch. 20 00
Lysander, Pres. ch. 15 00
Madrid, Cong. ch. and so. 7 50
Malden, Pres. ch. with prev. dona. Rev. J P. STRATTON, H. M. 22 92
Malone, 1st Cong. ch. and so. ann. coll. 129 52
Marathon, Pres. ch. m. c. 1 15
Meridian, Pres. ch., Rev. T. R. Townshend, 25 00
Miller's Place, Cong. ch. and so. m. c. 36 32
Palmyra, Mrs. E. E. Burbank, 10 00
Pine Plains, Pres. ch. 10 00
Rochester, Plymouth Cong. ch. and so. m. c. 58 23
Rome, 1st Pres. ch. 96 48
Sag Harbor, a friend, 5 00
South Wales, Pres. ch. m. c. 6 00
Spencerport, Henry S. Dyer, 7 00
Syracuse, Rev. F. A. Spencer, 10 00
Utica, 1st Pres. ch. C. C. Kingsley, 250; Westminster Pres. ch. add'l, 30; 280 00
Walton, 1st Cong. ch. and so. 48 89
Waverly, Pres. ch. ann. coll. with other donas. to const. Mrs. HARRIET N. BEAUMONT, H. M. 35 67—2,005 63

3,630 43

Legacies. — Brockport, A. Gifford, add'l, by H. P. Norton, Ex'r, 100 00
Corfu, Sarah Root, 200 00—300 00

3,930 43

NEW JERSEY.

Boonton, Pres. ch. m. c. 25 35
Madison, 1st Pres. ch. m. c. 47 00
Milburn, Pamelia A. Graves, 10 00
Newark, Park Pres. ch. coll. 84; a friend, 1; 85 00
Orange, Valley Cong. ch. Rev. F. Ellinwood, 35 00
Passaic, Pres. ch. 7 84
Paterson, 2d Pres. ch. 21 05
Vineland, 1st Pres. ch. 7 10—238 34

PENNSYLVANIA.

By Samuel Work, Agent, Philadelphia.
Delaware Water Gap, Mountain Pres. ch. m. c. 10 00
Philadelphia, Clinton st. Pres. ch. 225.49; North Broad st. Pres. ch. B. D. Stewart, 150; Greenwich st. Pres. ch. 40; 1st Pres. ch. S. C. P. 25; 440 49—450 49
Farmington, Pres. ch. 7 00
Great Bend, Lucy E. Baldwin, deceased, by Rev. D. M. Rankin, 10; R. N. Ives, 5; 15 00
Lock Haven, G. B. Perkins, 5 81
Montrose, Pres. ch. of wh. m. c. 24; 29 00
Nelson, Pres. ch. 4 90
Philadelphia, Calvary Pres. ch. (of wh. from J. A. Brown, 500, Mrs. Baldwin, 200, W. Strong, 150, Mrs. Wurts, 100, Rev. Dr. Humphrey, 50, W. D. Bell, 50, J. K. Freedley, E. Maule, H. N. Paul, J. H. Redfield, S. Colwell, 25 each; J. H. Dulles, J. R. Neff, R. C. Dale, Mrs. Dale, 20 each; Mr. and Mrs. Booth, Mrs. Taylor, R. N. Willson, G. F. Dale, G. F. Dale, Jr., H. Dale, G. E. Taylor, A. McElroy, Mrs. Redfield, W. F. Judson, J. M. Atwood, 10 each; J. H. Atwood, Mr. Morris, Mrs. Earp, Mrs. Preston, F. O. Allen, G. W. Farr, Mrs. Benton, 5 each; Mrs. Hughes, Mrs. Judson, Mrs. Allderdice, 3 each; S. W. Colton, 2, Mary Earp, 1, L. C. Leidy, 1, others 262), 1,675; "L. D. J." 50; 1,725 00—1,786 71

2,237 20

DELAWARE.

Christiana, Pres. ch. 25 00

OHIO.

By Wm. Scott, Agent, Cincinnati.
Cincinnati, 2d Pres. ch. m. c. 5 10
Paddy's Run, Cong. ch. and so. coll. 73 35
Walnut Hills, Lane Sem. Church coll. in part, 236, m. c. 3.77, G. Y. Roots, 50; 289 77—368 22
Cincinnati, Mrs. Frances Howes, 5 00
Cleveland, Ladies' Miss'y Soc. 54; J. Ensworth, 10; 64 00
Norwalk, 1st Prcs. ch. ann. coll. 83 30
Osborne, Pres. ch. 5 00
Painesville, 1st Cong. ch. and so. 75 66
Perrysburgh, Pres. ch. 31 83
Richfield, Nathaniel Hammond, 10 00
Ripley, Pres. ch. m. c. 10 00
Toledo, 1st Cong. ch. and so. ann. coll. add'l, T. B. Carey to const. himself H. M. 100 00
Weymouth, Mrs. Mary Strong, 1 00—385 79

754 01

INDIANA.

Bradford, Pres. ch. 3 06
Crawfordsville, Soc. of Enquiry in Wabash College, 16 75
Evansville, Walnut St. Prcs. ch. 200 00
Huntington, Pres. ch. m. c. 2 mos. 15 00
Indianapolis, 2d Pres. ch. 200 42
Lafayette, Mrs. Mary A. D. Crane, 4 00
Noblesville, Pres. ch. 20 00
Terre Haute, Cong. ch. and so. of wh. from S. H. Potter, 25; 69 50—528 73

ILLINOIS.

—— a friend, 50 00
Aurora, New England Cong. church, S. B. Dyckman, 5 00
Brimfield, 1st Cong. ch. and so. by Miss Gertie Camp, 6 00
Byron, Mrs. Tryphena H. Read, 1 00
Chicago, 2d Pres. ch., in part, 800; South Cong. ch. and so., m. c., 14.41; a business firm for second quarter's salary of Rev. F. W. Thompsou (137.50 gold), 188.71; Nathaniel Norton 100; a friend 20; 1,123 12
Danville, Pres. ch. of wh. from S. S. Dobbins, 50; 78 05
Elkhorn Grove, Charles Bell, 1 00
Elmwood, Mrs. L. Hotchkiss, 3 00
Fowler, A. Y. McCormick, 10 00
Galesburg, L. C. Gray, 3 51
Genesco, Ladies' Miss'y Circle of Cong. ch. and so. 12 52
Granville, Cong. ch. and so. m. c. 5 00
Jacksonville, J. H. W. and M. C. W. 5 00
Kinmundy, Pres. ch. 8 10
Lake Forest, Pres. ch. m. c. 30 00
Mason, Pres. ch. 4 30
Monticello, Church of Christ, 90 00
Ontario, Cong. ch. and so. 30 00
P., a friend 200 00
Payson, Cong. ch. and so. 98.75; J. K. Scarborough with prev. dona. to const. MARY A. BETTS, H. M. 50; Daniel E. Robbins 10; 158 75

Princeton, Cong. ch. and so.	50 00	
Providence, Cong. ch. and so.	21 88	
Rockford, 1st Cong. ch. and so.	41 75	
Sycamore, Cong. ch. and so.	18 64	
Upper Alton, Pres. ch.	25 52	
Wheaton, Cong. ch. and so., add'l,	2 00	
Woodstock, Coug. ch. and so.	16 00	2,000 14

MICHIGAN.

Cliuton, a friend,	2 00	
Detroit, G.	10 00	
Greeuville, Cong. ch. and so.	58 45	
Muir, 1st Pres. ch. ann. coll.	10 00	
Niles, Fanny M. Coan,	10 00	
Pewamo, Pres. ch.	12 00	
Wayne, William Newell,	2 50	
(Wyandotte, Pres. ch. 10.58, credited in June Herald by mistake, as Wyandotte, Kansas),		104 95

MINNESOTA.

Calcdonia, D. P. Temple,	5 00	
Minneapolis, 1st Pres. ch. m. c.	24 25	
Taylors' Falls, 1st Prcs. ch. ann. coll.	17 35	46 60

IOWA.

Blairstown, Mrs. J. H. French,	4 00	
Calmar, Cong. ch. and so.	6 00	
Davenport, coll. at miss'y meeting of Ger. Cong. Association, May 30th,	10 00	
Denmark, a widow's mite,	5 00	
Eddyville, Rev. Horace Duttou,	50 00	
Graud View, Ger. Cong. ch. and so.	12 00	
Marion, Cong. ch. and so.	75 50	
Muscatine, a friend,	15 00	
Shunem, Pres. ch.	10 50	188 00

WISCONSIN.

Lancaster, Cong. ch. and so.	10 00	
Tafton, Coug. ch. and so. m. c., for Junc,	5 80	
Whitewater, Cong. ch. and so. m. c.	18 66	34 46

MISSOURI.

Kansas City, 1st Cong. ch. and so.	25 00	
West Ely, Rev. James A. Darrah,	5 00	30 00

KANSAS.

Lawrence, Prcs. ch.	3 00	
Wabaunsee, 1st Church of Christ,	15 00	18 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. (50 gold) 67.59; 1st Pres. ch. (40 gold), 55.10;		122 69

CANADA.

Province of Ontario. St. Catharines, Rev. Robert Norton, 36 gold,		49 23

FOREIGN LANDS AND MISSIONARY STATIONS.

Chiua, Peking, S. Wells Williams,	637 09	
Ireland, Duhlin, Miss Pepper of Black Rock,	33 50	
Saudwich Islauds, Hilo, 1st Foreign Church,	69 00	
West Africa, Gaboon, F. Wolber, 13; Brig "Laura Gertrude," collected on passage to the U. S., by Rev. A. Bushnell, 37;	50 00	789 59

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Homer Bartlett, Boston, Treasurer.

Of which for three female missionaries and a Home at Constantinople, 3,000; for support of Miss Proctor at Aintab, Miss Clossou at Cesarea, Miss Norcross at Eski Zagra, Miss Ely at Bitlis, and Miss Smith at Madura, 2,369; for school building at Bitlis, Turkey, 425,	5,794 00

From Woman's Board of Missions for the Interior.

Mrs. J. V. Farwell, Chicago, Treasurer,	372 60
	6,166 60

MISSION SCHOOL ENTERPRISE.

Maine. — East Machias (of wh. from Union s. s. 23.10; Lake s. s. 1), 24.10; Limington, Cong. s. s. 12; Robbinston, Cong. s. s. 14.40; Winslow and North Vassalboro, Cong. s. s. 8;	58 50
New Hampshire. — Claremont, Cong. s. s. (of wh. for girl in Harpoot, 7.81), 37.81; Haverhill, 1st Cong. s. s. 15; Pelham, Mrs. E. W. Tyler, 25;	77 81
Vermont. — Barre, Cong. s. s. 12; Bennington, 2d Cong. s. s. 50; Brattleboro, Cong. s. s. 40; Brownington, Cong. s. s. 30; Colchester, Ella H. Eastman, deceased (1 gold), 1.37; Hartland, Cong. s. s. 10; Jerichn, A. Hazen, jr. (1 gold), 1.37, C. Hazen (25 cts. silver), 33 cts.; Norwich, Cong. s. s. 47.25; Thetford, Cong. s. s. 64.10; West Haven, Cong. s. s. 3.10;	259 52
Massachusetts. — Boston, Essex st. Cong. s. s. 49; Cambridgeport, Prospect st. Cong. s. s. 51.59; Hanover, 1st Cong. s. s. 1.50; Lenox, Cong. s. s., for Rev. G. T. Washburn's sch's, Madura, 45.60; Peru, Cong. s. s., Mrs. J. H. Geer's class, for sch. at Batticotta, Ceylon, 5; South Williamstown, Greylock Institute Miss'y Soc., for Rev. C. Goodrich's sch. China, 8.10; West Boxford, Cong. s. s., for sch. at Koilaputam, Madura, 31; Whately, Cong. s. s. 15;	206 79
Rhode Island. — Providence, "Willing Workers" of High st. Maternal Asso., for pupil in fem. sem. Oroomiah,	20 00
Connecticut. — Windsor Locks, 1st Cong. s. s.	51 56
New York. — Avon Springs, Pres. s. s. 12; Elmira, Young Ladies' Christian Asso. of Female College, for a girl in Harpoot, 30; Miller's Place, Cong. s. s. 14.34; Pine Plains, Pres. s. s. 6; Rochester, 8th Ward s. s. 2.38; Waverly, Pres. s. s. 5.33;	70 05
New Jersey. — Bloomfield, Pres. s. s., for sch. at Eski Zagra, Turkey, 50, gold,	68 19
Pennsylvania. — Philadelphia, Clinton st. Pres. s. s., to const. Daniel Baugh, H. M. 100; Buttonwood st. Pres. s. s. Infant school, 45; Central Cong. s. s. 25; Olivet Pres. s. s. Infant class, 20:	190 00
Tennessee. — Lookout Mountain Educational Institutions, m. c.; for pupil at Mardin, Turkey,	22 00
Ohio. — Irouton, Pres. s. s. for a Dakota student, 40.62; Medina, Children's Miss'y Band of 1st Cong. s. s. 3;	43 62
Indiana. — Evansville, Walnut st. Pres. s. s. to const. T. W. Turner, H. M.	100 00
Illinois. — Jacksouville, pupils in Deaf and Dumb Institution, add'l, for sch. at Foochow, China, 5.15; Payson, Cong. ch. so. for a boy in Madura, 25; Virden, Pres. s. s. for pupil in Mrs. Edwards' sch. Zulu Mission, 13.30;	43 45
Minnesota. — Chatfield, Pres. s. s. (of wh. from G. H. Haven 10), for pupil in Mrs. Bissell's sch. Ahmednuggur, India,	32 00
Iowa. — Fairfax, Cong. s. s.	8 50
Wisconsin. — Columbus, Pres. s. s. add'l, for teacher in Mr. Capron's sch's, Madura Mission, 7.80; Jefferson, Pres. s. s. for a pupil of Miss Pollock, Madura Mission, 8.50; Prairie du Chien, Cong. s. s. for pupil in Miss Porter's sch. China, 20;	36 30
California. — Oakland, Alice C. Blakeslee, deceased, 2.85 gold, less exc.	3 87
	1,292 16

Donations received in June,	30,718 60
Legacies " " "	2,626 00
	33,344 60

☞ **Total from Sept. 1st, 1868, to June 30th, 1869, $318,009.75**

For use in Library only

For use in Library only

I-7 v.65/66
Missionary Herald
Princeton Theological Seminary-Speer Library
1 1012 00317 7963